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From the Trustees' Corner

TIAA and CRET

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OCTOBER, 1956

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NOTE: The year shown is in each case the year of the Annual Meeting at which the term of office expires.

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EDITORIAL NOTES

AS A MATTER OF POLICY we normally refrain from editorial comment on individual contributions to the BULLETIN. The first item in this issue however seems to justify a departure from the rule. We believe that the address given before the second Presidents' Institute at Harvard by Laird Bell—who needs no introduction as an outstanding leader among college trustees—deserves a far wider audience. It would be hard to match as a persuasive expression of acute insight into the complex relations of trustees, faculty and administration. All three members of the academic triangle will find it illuminating and helpful. Some presidents may think it worth while to circulate the address among their board members. We wish we could furnish them with free copies but, as that is impracticable, we are offering reprints in reasonable numbers at ten cents a copy or a dollar a dozen.

ANOTHER ARTICLE OF EXCEPTIONAL INTEREST is contributed by the Chairman and President of Teachers Insurance and Annuity Association and College Retirement Equities Fund. We need not descant on the welcome change that TIAA has brought about in the lives of numberless teachers or the resultant benefits it has conferred on higher education by helping to maintain the standards and dignity of the profession. All this is clearly brought out by Mr. Lloyd's severely factual account of the historical development and present scope of the two-fold organization. It is a happy coincidence that between the writing and the publication of his article a further extension of the services of TIAA has been announced. The Ford Foundation has appropriated \$5,000,000 to enable TIAA to inaugurate a plan, to be financed in the long run by premiums shared between colleges and their faculty members, for providing continuing income for teachers who become totally disabled and for absorbing the impact of "catastrophic" medical expenses incurred by teachers and their families. This form of insurance is rarely found among the staff benefits provided by individual colleges or for that matter by industry. It is altogether fitting that a foundation that has been distinguished not only by the munificence of its gifts to higher education but by its imaginative grasp of the key role of the college teacher should thus encourage and

support an organization that is rendering a unique and indispensable service to the teacher and through him to the nation as a whole.

MEETING OHIO'S NEEDS IN HIGHER EDUCATION is the report of a study carried out between December 1955 and April 1956 by John Dale Russell on behalf of the Ohio College Association with the aid of a matching grant from the Rockefeller Foundation. The Director of the study states in his foreword that the study was not complete and exhaustive but was intended to be "only a preliminary phase of a much larger, more detailed study." He is too modest. To have visited 54 colleges and universities, to have compiled such a mass of illuminating information as the report contains and to have drawn out its implications so clearly, all in the space of 76 working days, is in itself a remarkable performance. More than that, the study is an encouraging example of what can be achieved by "the spirit of harmony and cooperation that prevails among the Ohio institutions of higher education." If this spirit is indeed "unmatched in any other state," the sooner others become infected with it the better. The need for such studies could hardly be more forcefully demonstrated than by the direct contradiction given by Dr. Russell's statistics to the widespread notion that Ohio is "overcolleged." In the circumstances it may be ungenerous to remark that, apart from noting that student migration into and out of Ohio is in almost exact balance and recommending against any additional restrictions on the admission of students from other states, the survey seems to treat Ohio as a self-contained unit and to take no account of its position in a larger world. Statewide planning is a necessary step toward meeting effectively and economically the growing demand for higher education, but it should not exclude the possibility of cooperation on a wider, regional basis, especially in the area of graduate study. In its suggestions and recommendations the study is refreshingly clear-sighted and courageous on such sensitive subjects as the kind of institutions which should take care of the bulk of the rising enrolments, the balance between privately endowed and publicly supported institutions and the possibility of public support for private colleges in forms that would not endanger their independence. If this report is as widely read as it ought to be, it can hardly fail

to evoke the emulation it merits. Copies may be obtained for \$1.00 each from the Executive Secretary, Ohio College Association, College of Wooster, Ohio.

THE MARSHALL SCHOLARSHIP SCHEME is now entering its fourth year. 36 American graduates—11 women and 25 men—from 22 states and the District of Columbia have already received scholarships under the scheme for two years of study at British universities. Twelve more awards will be made next spring to be taken up in the academic year 1957-8. Any American citizen who will be under 28 years of age on 1 October 1957 and has had at least three years of college education is eligible. Applications should be made to the regional selection committees, in care of the British Consuls General in Chicago, New York, New Orleans and San Francisco, not later than 31 October 1956.

GRADUATE EDUCATION FOR WOMEN, The Radcliffe Ph.D., is a faculty-trustee committee report designed to create a clearer understanding of what graduate education for women means—to women, to the institutions that provide their education and to a society that increasingly needs highly trained individuals. It may be read with interest and profit by college and university administrators and others interested in understanding the processes, problems and potentialities of higher education. Harvard University Press, Cambridge, Massachusetts, \$3.50.

THE DOMAIN OF THE FACULTY IN OUR EXPANDING COLLEGES by John S. Kiekhoff, Professor of Education at Hunter College and Director of the Office of Institutional Research, is a thoughtful examination of faculty organization by an educator who speaks for the tradition of liberal education. In the light of ever-increasing enrolments and the problems confronting colleges in maintaining their educational standards, proposals are set forth for re-examining the personnel policies and programs of our colleges. Harper & Brothers, New York, \$3.00.

I WAGER ON GOD by Hunter B. Blakely sketches some principal Christian beliefs in a brief yet suggestive manner. Covered in the chapters are such topics as building a personal faith, the demands on the Christian, God and human history, and the Chris-

tian and his vocation. Written with the hope of encouraging others in the building of their faith, this book is a self-confession of how across the years one individual has sought to build a more satisfying faith through the hard process of doubting, searching, reading and thinking. John Knox Press, Richmond, Virginia, \$3.00.

CORPORATION GIVING IN A FREE SOCIETY is an excellent analysis of the ethical, philosophical, legal and social bases for corporation philanthropy. Richard Eells, manager of public relations research for the General Electric Company, has written this book primarily for officials and directors of corporations, many of whom have suddenly found "themselves at the core of a 'twentieth-century capitalist revolution'—a humane movement that stands in contrast to inhumane collectivist drives in some other parts of the world." Corporate managers who are uncertain of the philanthropic responsibilities of their organizations will find this volume constructive and helpful. Officials and trustees of educational institutions, on the other hand, are in need of a companion book that will present an analysis of the future source of funds and what part corporations may reasonably be expected to assume in meeting the financial demands of education. Harper & Brothers, New York, \$3.50.

QUALITY COLLEGE FILMS . . . ON A MODEST BUDGET by William P. Saunders is a lucidly written pamphlet by a specialist in the production of motion pictures for colleges and small business firms. The author describes how by a combination of "do-it-yourself" and the guidance of a professional producer any college or university can make a movie of quality in sound and color at low cost. The pamphlet, with an introduction by the Director of Admissions at Tufts University, for which Mr. Saunders has actually made a film, reproduces substantially an article he wrote for the *American Alumni Council News* of May-June 1956. Copies may be obtained from William P. Saunders Motion Picture Productions, 91 State Street, Albany, New York.

FOREIGN STUDENTS AND HIGHER EDUCATION IN THE UNITED STATES by Cora DuBois is an analysis of the status, potentialities and problems of international educational exchange. The chief emphasis is on the operation of programs

as they affect individual participants, educational institutions and the public and private agencies involved. An outgrowth of the survey of American universities and world affairs sponsored by the Carnegie Endowment for International Peace, this volume should be of special interest to colleges and universities dealing with foreign students. American Council on Education, Washington, D. C., \$3.50.

AMERICAN COLLEGE LIFE AS EDUCATION IN WORLD OUTLOOK by Howard E. Wilson is another work in the same series sponsored by the Carnegie Endowment for International Peace. Its main thesis is that curriculum and extra-curricular activities, such as student clubs and special events, need to be closely related in order that students may gain a knowledge and understanding of America's position in world affairs. As colleges and universities play a major role in the process by which nations conduct their relations, this book should be of value to all in higher education concerned with the problem of student awareness and understanding. American Council on Education, Washington, D. C., \$3.50.

MAN'S RELIGIONS by John B. Noss has just been published in a revised edition. It is a first-rate text book for courses in comparative religion or sociology with chapters on each of man's noteworthy faiths as well as the primitive and bygone religions. Macmillan Company, New York, \$7.00.

SARGENT'S HANDBOOK OF PRIVATE SCHOOLS, now appearing in its 37th annual edition, needs no commendation as an authoritative guide to the leading preparatory schools throughout the country. The new edition maintains the high standards of its forerunners and contains as a new feature an introductory discussion, contributed by school administrators, of the academic contribution of the private school to American education. Porter Sargent, Boston, Massachusetts, \$8.00.

AMERICAN ENGINEER is a documentary film of a high order of technical excellence and aesthetic appeal, produced by the Jam Handy Organization to give the layman a vivid conspectus of recent developments in engineering. It will be especially valuable as a guide and stimulus to high school and college students who are thinking about making a career in one or other

of the many branches of the engineering profession. 16-millimeter prints in Technicolor will shortly be available free of charge to educational institutions. Further information may be obtained from the Jam Handy Organization, Film Distribution Department, Detroit 11, Michigan.

THIS ISSUE contains what will probably be the last words written for the BULLETIN by Helen Kolodziey. When you read them she will already have left us to start in business on her own. As the imperturbable and indefatigable, unobtrusive but ubiquitous secretary to the Executive Director, Miss Kolodziey is known to scores of our member presidents and friends of the Association. In her other capacity, as Assistant Editor of the BULLETIN, she has contributed far more than would appear from the mere mention of her name on the title page and the deceptive anonymity of these editorial notes. She will be sorely missed but will carry with her in her new venture the affectionate good wishes of her old colleagues and of all who have come into contact with her during her two years' service with the Association of American Colleges.

THE NEXT ANNUAL MEETING will be held at the Bellevue-Stratford Hotel in Philadelphia, Pennsylvania. Its theme will be "Education of Free Men in a Free Society for a Free World." The directors have planned a program reflecting a further development of the pattern inaugurated, with your apparent approval, in 1956—fewer set speeches and more opportunities for informal discussion. The *opening session*, to be held as usual on the Tuesday evening, will be the Annual Dinner of the Association. Thanks to the generous hospitality of member colleges located in and around Philadelphia, an enlarged program will be provided for presidents' wives. Printed programs will be circulated very shortly. At the same time we shall again furnish for your ease and convenience reply cards to help you make your hotel reservations and indicate in advance your choice of sectional meetings. The Annual Meeting is your opportunity for not only getting a complete picture of what your Association has been doing for you in the past year but also playing your part in shaping its policy for the future. Please to note the dates: 8–10 January 1957.

FROM THE TRUSTEES' CORNER

LAIRD BELL

FORMER CHAIRMAN OF THE BOARD OF TRUSTEES, UNIVERSITY OF CHICAGO

THE legal structure of the American privately supported college or university is, I have been told, unique. In most countries institutions of higher education are under the management and control of the state, usually through a ministry of education. In the English universities of Oxford and Cambridge the faculty are themselves the corporate body, in control of finances and property as well as educational matters. But with us the typical organization of a privately supported institution provides for a board of trustees as the corporate body. The board has the ownership of the corporate property and authority to control and manage the enterprise. And this board rarely consists of professional educators.

Theoretically this arrangement should not work. Actually in the main it does. One reason it works is, to my mind, the nature of the tradition that has grown up about trustees. Except in the strictly church-controlled schools the typical trustee is a layman—usually a professional or business man—who has a mild interest in education, who recognizes that there is a chance to serve a worthy public purpose and is not unmindful of the fact that there is a certain distinction in the office, and who gives varying amounts of time without of course any compensation other than the satisfaction of the job. The result is that the governing board consists largely of men who care about the project but do not *overdo* the caring. In a word, the board has the *power* to control the institution but is tolerant in letting the educators for the most part run it.

How does this tolerance express itself in practice? It seems to result in a natural division of spheres of interest and authority. To the trustees naturally fall the areas of finance and property management, while ideally educational matters should belong to the educators. It seems probable that trustees with business experience are better qualified to manage funds and property

NOTE: Address given before the Institute for College and University Administrators, Harvard University, 27 June 1956.

than educators with high IQ's who have not had much contact with the cruder aspects of economics. But trustees had best bear in mind that they could not be a college faculty and that they should keep their hands off education.

This is sound doctrine but it must be asserted with discretion. Every man thinks he is an educator. By hypothesis your trustee joined the board because he thought he was interested in education. He will resent being told to keep hands off the most interesting part of the activity. He is apt particularly in economic and social matters to feel that he has a right to have a voice about what is taught. He is almost sure to believe that professors do not really understand the economic system and that they should not be allowed to influence supposedly immature young minds. You all know the type.

Furthermore the trustees cannot properly abdicate *all* concern with educational matters. Logically the trustees as the controlling body have the right—and in fact the duty—to determine what *kind* of education shall be offered. As custodians of the property and funds they are bound to see that they are devoted to the purposes for which they were given. They are free (subject to the terms of their charter and endowments of course) to determine whether the institution shall be a liberal arts college, a technical school, a professional school or a teachers college, whether new projects shall be undertaken, new schools or institutes created, existing ones liquidated, and so on. They also can and should have much influence in what might be called the tone of the institution. But once overall policy is decided it *ought* to be true that the educational experts should determine how the policy is to be implemented. Curricula, personnel, promotions, tenure and the like should be prescribed by the experts.

This is all very easy to say. Not all boards will accept the principle gladly. Yet I have confidence that almost any board if tactfully handled will eventually accept the fact that educational questions are the province of the educator. After all, for the most part trustees are intelligent and understanding citizens and recognize their limitations. At any rate my experience has been that boards will accept the principle if the administrator is firm. Perhaps he should not assert the principle too baldly but he must act on it. I recognize that this is really inviting the

administrator to put his job at risk. But if he does not he may lose not only the debate but in the end the job as well—or somebody else will be running his school. You can doubtless name schools where the president has not asserted his prerogative and the trustees have taken over—not openly, but by a pervasive atmosphere of trustee-minded conservatism—and it has kept the school from attaining the eminence that its resources would otherwise have permitted.

The issue may well arise in connection with appointments. Ordinarily the trustees are unlikely to know anything of the teachers whose appointments they are asked to approve. But then will come the case of a teacher who has been politically active or has been known to have views not wholly acceptable to the circles in which trustees move. Trustees will know little of his competence or lack of it. Again the administrator must stand firm and insist that the decision be made on the merits.

We have gone a step further at the University of Chicago. Formerly the trustees passed on long lists of appointments of names unknown to them, in fields even more uncomprehended, and we were disturbed in having apparently to exercise judgment when in fact we did not know really what we were doing. So we finally adopted legislation which permitted the president to make even permanent appointments without trustee approval, subject to two provisions. One was that he was to appoint only after consultation with the appropriate department, and if the department refused approval he was to refer the matter to the board with a report of the nature of the faculty objection, the board's action to be final. The other was that in any case thought likely to involve public criticism the case should be referred to the board before final action. I recall no instance of the first type and only one of the second over a period of a good many years. Such procedure takes away from the trustees nothing in which they have special competence but, if the administrator plays fair, brings to them the cases on which they ought to be consulted.

We are all very public relations conscious these days. I am thinking not of brochures or homecoming days or the president's speaking schedule. I am thinking rather of the impact on the public of what the institution does or appears to do. This may

directly arise from teaching or appointments or some unfortunate campus incident. I submit that even in cases where educational policy is involved trustees are entitled to a real voice in matters that seriously affect public relations. In the minds of actual or potential donors, the trustees of an endowed institution have a lot of responsibility for the institution. They have (or should have) a concern with raising new funds, and public esteem has a bearing on that. Even if we agree between ourselves that trustees spend more time talking about raising funds than in ringing doorbells, approving words from trustees in philanthropic quarters are important. All this means to me that the trustees should be fully consulted as troublesome public relations problems arise. No one can prevent their arising but it will be helpful to have the trustees forewarned when they do. The trustees may not only be able to give some wise guidance but it is human for them to be more helpful when they feel themselves on the inside.

Athletics, I am afraid, present a problem that does not fit into my scheme of division of responsibility. They ought theoretically to be an exclusively educational matter but we know full well they are not. At least not those branches in which the public takes a great interest, like football and basketball. It is the public pressure, the spectators, the sports writers, the noisiest alumni that demand big-time athletics, and this automatically makes it a matter of public relations to which the trustees may lay some claim as their proper concern. I dare say most presidents would be willing to dispense with these exploited sports, but we know realistically that it is almost impossible. Such difficulties however do not relieve administrations from the duty of restraining over-emphasis as well as they can. It is to my mind important that the administration hang on to the last word on the matter. Concessions may have to be made and strategic retreats admitted, but when the president loses control there he loses it with faculty, alumni and trustees as well. If he is diplomatic but firm I am confident that his trustees will stand by him. Except for an occasional unrestrained alumnus, I believe trustees as a rule will take a balanced and responsible point of view. They may enjoy having a team to talk about and to watch on Saturday afternoons, but most of them are grown up enough to have some feeling as to

the relative place of sports in education. (At this point I have to remind you that I do not know about state institutions, but I am afraid they present a much tougher problem.)

And now for academic freedom. I wish we could invent another name for the concept. When a man claims a special privilege for himself the human reaction of the unprivileged is not enthusiastic in his favor. Trustees are not exempt from these feelings, and as you all know probably too well, are not apt to be naturally sympathetic with the principles of academic freedom and permanent tenure. There is no use being scornful of the critics: the antipathy is there and must be dealt with somehow. On my theory the problem *should* be one for the academic administration, but this is another place where it is not wise to stand too dogmatically on the theory.

The trouble may come from some position taken by a teacher, in class or in a published article, in his own field. While there will be plenty of trustees to protest the utterance of unorthodox ideas, I am confident that in most cases enough trustees have been educated to understand the importance of freedom of thought and expression to prevent any determined interference in that area. The case is not so clear, however, when the issue arises, not from activity in the scholar's academic field, but from action he takes as a citizen, such as political speeches or association with unpopular movements.

The stock claim is that the teacher as a citizen has the same rights as the banker, the lawyer, the industrialist. But the banker and the others are bound to consider the effect of their actions not only on themselves but on their institution and their associates. The same principle should obtain with teachers. It is untrue to say that they are only exercising their personal rights: despite all disclaimers they inevitably involve their institutions. We all know the weakness of academic men for sponsoring causes; I suppose it would not be tactful to tell some teachers that their sponsorship is wanted not so much for themselves as for their institutions, but that surely is true. I have accepted for myself, though grudgingly, the principle that academic freedom includes these outside activities. But I think if we agree to that we are entitled to insist that the teacher should realize that rights imply obligations, particularly toward his institution. This will not take care of the show-off type

or the martyr type; I suspect that those are just things we have to put up with as philosophically as possible.

My present purpose however is not to lecture professors. I am concerned with what should be done about trustees in these cases. I do not want to be a pollyanna but again I am confident that by and large trustees will sustain the administration that respects the principles of academic freedom. They may not like it, and some will be violently against it, but so far as my limited experience goes, in the end they will accept a stand based on principle.

The hardest strain on the principles of academic freedom arises in loyalty cases. And the hardest of these from the public point of view is the Fifth Amendment case. A teacher is asked whether he is or has been a Communist, he invokes the amendment, there is official indignation and newspaper criticism, and some trustees say: "Let's fire him." Perhaps the changing climate has taken some of the emotion out of the problem but until legislators are convinced that there is no more pay-dirt in these areas the hunt is likely to keep up and the problem be with us. It is something trustees are much concerned about.

I begin with the premise that we do not want teachers who are Communists but that former membership in the party does not *by itself* disqualify a teacher who has in good faith left the party and no longer seeks to propagandize.

There is no doubt that invoking the amendment justifies a *suspicion* that the teacher is a Communist. But it does not *prove* it. There are sound reasons why an innocent man may invoke this protection. It is for instance good law that the amendment is for the innocent as well as for the guilty, and that it may legally be invoked for fear of prosecution as well as fear of conviction.

An understandably *human* reason why an innocent man should invoke it is that he knows full well that if he admits previous membership or some kind of association with party members in the past he will be asked to name his former associates. Unwillingness to give this information is not a good *legal* reason for refusal to answer, but one can respect the witness who risks contempt proceedings rather than subject others to the harassment in Congressional investigations that he knows they would encounter. He knows that any person he names may be sub-

jected to the kind of treatment with which we are all too familiar, with the obloquy that attaches to mere accusation, without opportunity to explain or defend, or any of the other protections which a genuine judicial process throws about an accused person. If then he chooses to invoke the amendment we may say he is wrong but we cannot properly say he is proved thereby to be guilty or disqualified as a teacher.

When we are discussing the attitude of the administration and the trustees that is the issue: should they say he is disqualified as a teacher? It is in my judgment wrong for the academic authorities to assume without more ado that the man who invokes the amendment is a Communist and unfit to teach. They should say that they are put on notice that he *may* be disqualified; they should proceed on their own to determine the truth or falsity of the suspicion and act according to a deliberate decision on that issue.

I recognize that much may be said on the other side. I recognize that not all boards of trustees can be expected to stand up so stoutly under pressure. I recognize that an even harder case is created in state institutions. But I insist that administrators and trustees alike are bound to stand on principle in these cases, and if the public is unsympathetic it is their duty to resist attacks. I submit that in the long run it is the institutions that stand on principle that attain the highest standing, both with faculties and eventually with the public.

My comments thus far may seem to have emphasized exceptions to my thesis that educational matters should be the sole province of the educator. But I think the items I have mentioned are about all the exceptions that are material, and that otherwise the field of educational administration is and should be largely free of trustee interference. On the other hand there are ways in which trustees may be affirmatively helpful on the educational side. Perhaps an experience of the University of Chicago may illustrate this point.

Several years ago the Chancellor raised a fundamental question about the internal educational structure of the institution. He pointed out that in the eyes of the public he was responsible for the educational features of the university but that, since the faculties' jurisdiction was final in that field, he actually had authority only by persuasion, or the slow process of new

appointments, and that this was not an efficient arrangement for progress. He proposed one of two alternatives: either that he be given full authority in the field, subject to a sort of periodical recall if the faculty were positively dissatisfied, or that he be allowed to become merely chairman presiding over faculty discussions. This proposal was not enthusiastically embraced by either the faculties or the trustees. But it raised the fundamental issue of the relations between president and faculty, and the trustees appointed a committee to consider the matter. It invited the University Senate also to appoint a committee, and the two groups discussed the issue for months.

At the end the trustee group proposed, and the faculty group accepted, a revision of the whole educational structure. We started with the premise that the substantive features of educational policy were the province of the faculties. But with close to a thousand people on the various faculties, it seemed clear that the faculties were unlikely by themselves to take consistent action or to make much progress in any direction. One can expect either stagnation or politicking when so large a body is the only agency in the field. On the other hand the faculty would clearly resent having educational measures forced upon them from outside their ranks. A major difficulty that was also found was a failure of communication between administration and faculties: the faculties did not know what the administration was trying to do and were full of misinformation and dark suspicions of dictatorship, and the administration for its part did not always know what was going on in the minds of the faculty.

The organization with which we came out was this: The University Senate, instead of being an exclusive club of full professors, was to consist of all faculty members down to instructors who had been in the University for a minimum number of years. The Senate was then to elect a Council of 51 members for three-year staggered terms. This was to be a consultative and legislative body, small enough to be able to act. It was to be elected from the Senate by proportional representation so as to be widely representative and to give the younger men a chance. The Council in turn was to select a committee of seven, which was to be its continuing contact with the administration. The committee was to meet with the Chancellor biweekly. The

Council was to meet quarterly. At the Council meetings the committee through its own spokesman reported on matters taken up with the Chancellor. The Chancellor was to make an annual report to the Senate as a whole. Thus a representative group of the faculty could be kept abreast of developments all through the University and keep their associates informed, and could in turn bring grievances to the attention of the administration.

An essential feature of the plan was a sort of reciprocal veto. The Chancellor could propose measures and the Council might approve or disapprove. The Council could propose and the Chancellor approve or disapprove. In the event of deadlock the dispute was to be submitted to the trustees, whose decision was to be final.

The remarkable thing about these arrangements—the result of trustee interposition in educational affairs—is that they have worked. Only once has there been a deadlock calling for trustee action. Each side got furiously ready to present its case. But apparently when they faced the possibility of having the matter adjudicated by the trustees they managed to find a workable compromise and the case never came to the board. Thus the very incompetence of the trustees in educational matters has made its contribution to educational administration.

This was twelve years ago, and no move to change the arrangements has been made, while faculty representatives have repeatedly testified to their satisfaction with the system. I offer the account as an illustration of the fact that trustees can be useful even in educational fields.

One final word of advice. Keep your trustees as fully informed as you can without burying them in reading matter. Tell them the bad news as well as the good—I have found administrations prone to tell us how good we are but to forget how good the competition is. Work your trustees and work them hard. Have them meet as often as possible. Put them on committees. Ask them to do special jobs. It is human nature to think most of the things one has worked on. Such activity also teaches trustees what colleges and universities are for. It may even make them want to give you some money. It certainly makes them feel what we all want them to feel, that they are truly part of the great adventure of higher education.

REFLECTIONS ON COMMUNICABLE EDUCATION AND ITS ENDURING VALUES

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HAVING spent a large fraction of my life in one school or another as pupil or teacher I have frequently puzzled over the question whether or not some relationship might possibly exist between schools and the educational process. To the schoolman the two are identical, and the entertainment of any question about the matter is simply bad form; but parents are sometimes of a different mind, and it would certainly be difficult to establish any close correlation between the stature of the intellectual leadership achieved by great men in the past and the amount of schooling they had.

Perhaps it would be well to attempt some form of definition of the terms that are being used. Schools are rather easy to recognize as social institutions in which the more youthful members of a community associate with one or more older members with the object of thus acquiring desirable information, skills, habits or other attributes which it is assumed the teacher is in a position to impart. A good teacher is one from whom virtue rubs off easily; also the association together of the young is itself a significant component in the process.

Education is much more difficult to describe in a recognizable way. It may be defined very generally as the development of a person in time which is not susceptible of measurement in terms of length or mass. But such a definition, which includes mere aging in the cranial cask, is rather too broad for useful application, and it comes closer to common usage to define education as the acquisition of the ability to perform certain acts or utter certain communications which are deemed to have social significance. Such a concept includes training as well and this indeed appears to be an inextricable component of elementary education. The assessment by one's fellows of the significance of the process, though this takes widely different forms, appears also to be an es-

NOTE: Address delivered before the Princeton University Chapter of Phi Beta Kappa, April 11, 1956.

sential element of education as is evidenced by the reaction of the Indians to a proposal made by the Commissioners of Virginia:

After the principal business was settled, the commissioners from Virginia acquainted the Indians by a speech that there was at Williamsburg a college, with a fund for educating Indian youth; and that, if the Six Nations would send down half a dozen of their young lads to that college, the government would take care that they should be well provided for, and instructed in all the learning of the white people 'We are convinced,' the Indians replied, 'that you mean to do us good by your proposal, and we thank you heartily. But you, who are wise, must know that different nations have different conceptions of things; and you will therefore not take it amiss, if our ideas of this kind of education happen not be the same as yours. We have had some experience of it; several of our young people were formerly brought up at the colleges of the northern provinces and they were instructed in all your sciences; but when they came back to us they were bad runners, ignorant of every means of living in the woods, unable to bear cold or hunger, knew neither how to build a cabin, take a deer, nor kill an enemy, spoke our language imperfectly, were therefore neither fit for hunters, warriors, nor counsellors; they were totally good for nothing. We are, however, not the less obliged by your kind offer, though we decline accepting it; and, to show our grateful sense of it, if the gentlemen of Virginia will send us a dozen of their sons, we will take great care of their education, instruct them in all we know, and make *men* of them.'¹

I believe that it would be agreed that the acquisition of an education is primarily a matter of the initiative of the individual himself, though admittedly it takes place as a result of interaction with his environment. A seed and soil are both necessary for growth: attempting to educate the uninterested and uncooperative person is an uphill and unrewarding task, whereas the obstacles that will be surmounted by the ingenious and enterprising individual in search of an education are truly astounding. The contribution of the environment is essential to the process and to a considerable extent this also is man-made, consisting of men and their products. The type of educational process that goes on in a school or, more generally, that is transmitted between

¹ Ford, Paul Leicester, "The Many Sided Franklin." New York, 1899, pp. 117-118.

people associating together with intent to educate, may be thought of as communicable education to distinguish it from what may be thought of as purely environmental education, where the individual picks up his education by himself from his surroundings with no intentional assistance from anyone else. The distinction in many cases is not too sharp, for one's environment includes inanimate nature, pictures, books, music and men themselves. Usually one's education consists of both types, the communicable often representing a more elementary stage leading hopefully to a more effective continuing exploitation of one's environment as maturity is approached.

With the self-educated the second stage comes early, as described by Benjamin Franklin in his autobiography. He had but two years of formal or communicable education, though he could not remember when he was unable to read. Chancing upon a volume of the *Spectator*, he would read an essay and then after a time attempt to reproduce it and subsequently compare his efforts carefully with the original. He translated verse into prose and vice versa with a view to trying out the merits of the various forms in the conveyance of thought. Feeling the need for mastering arithmetic, he got himself a book which he studied to the conclusion that he understood the matter adequately—as his subsequent commercial career proved. But a person as extraordinarily motivated and endowed as Franklin provides a poor example.

An inspection of the educational process in general will reveal two extremes. One of these is the acquisition by a form of mimicry of certain group techniques or habits; this is an extension of the reflex of conformity which is the cement of society. Such a process can be characterized as training or the copying of others and represents a minimum of involvement of the cerebral processes. Included in training are the retention of certain facts and the acquisition of skills and crafts as inculcated by the example of instructors, which generate a desired pattern of behavior helpful in fitting into a social niche, in earning one's way and in living conformably with one's neighbors. Representative examples are found in the priestly schools of Egypt, Spartan military training, and even the Public Schools of England and certain of our own curricula.

At the other extreme of the educational process is the trouble-

some effort of thought which leads to originality and eccentricity. Analysis and synthesis generate novel combinations of ideas leading to new and generally disturbing concepts apt to be socially disrupting of the even tenor of accepted practice. Here in the realm of significant research and scholarship one encounters the man who thinks otherwise, the nonconformist who is grudgingly tolerated and the genius who is poorly rewarded. The ratiocinative process is an arduous and uncongenial one to the average man and its benefits are too remotely derivative to commend them to the practical citizen. Yet the persons who are drawn to this activity constitute the salt which savors a society; while it is doubtful if they are ever produced exclusively by an educational process, they may be encouraged and their latent talent may be evoked by an inspirational approach. Any system which suppresses them completely is doomed to stagnation.

The area of communicable education that we have called training appears to be a relatively simple one of mnemonics and mimicry stimulated by whatever are found to be suitable rewards for good performance and deterrents for bad. One learns alphabets, languages, counting, mathematical processes, multiplication tables and the simple practice of arts and crafts until one is letter-perfect or adequately dexterous to perform the tasks set. It is clear that there is something substantial to communicate, and the success of the communication process is simply demonstrable. The techniques that we employ are well tried if a bit homely and old-fashioned, and the process is so familiar as to appear to have little interest.

The familiarity of the training process and its association with the more elementary phases of education may lead to an underestimate of its importance, for it is an essential in the undertaking of any new endeavor. The accumulation of information may be either interesting or dull, depending on one's temperament, but unless one's intellectual card catalogue is reasonably well stocked, the ratiocinative mill lacks grist. The fact that something exists in nature or in a book is of little significance unless you can recall something about it. There is much room for judgment in deciding what to learn, and here the discriminating teacher, as the communicator in the process of education, is most effective.

Though the techniques of the communication of training are hoary with lore, they are by no means well understood or incapable of improvement. The psychology of the learning and retaining process is in its infancy, and only the simplest of mnemonic systems are at all in common use. The potentialities of psychology and neurology provide fascinating speculative possibilities. The extension of chemo-therapy is an example. The ataraxic drugs such as reserpine and chlorpromazine are remarkably efficacious in reducing mental disturbance, and with this as a hint such drugs may be helpful in reducing the adolescent conflicts that interfere with the learning process. In one's imagination one may even look forward hopefully not only to medication for one's memory but also to pills which will order or disorder one's processes of mental association and, when taken in just the right quantity, will produce genius and stop well short of idiocy.

In a more serious vein, one may return to the area of communicable education which extends beyond training and hopefully stimulates or inspires to what we call thought. Here the simplest and most easily understandable subject matter lies in the region of mathematics and the physical sciences. There are of course the standard philosophical difficulties which accompany the relationships of mind and environment, but on following the naïve, pragmatic approach, one builds upon observation and formulates procedural definitions for the simplest concepts that can be devised, in terms of which one can construct descriptions of acceptable precision and generality simple enough for all to comprehend. All is open and aboveboard, nothing is esoteric; definitions of the terms used are transparent in their simplicity, and really all we mean by the understanding of some phenomenon is that we have encountered it before. The fundamentally significant questions never begin with "why?"; the most one ever asks is "how?"

Mathematics defines its concepts with a minimum of reference to confusing sensory perceptions, but the structure that results is useful in framing a description of physical phenomena in terms of simple entities which are precisely defined in terms of masses and charges and the kinetic moments of these quantities. The resulting description, which is called a theory, makes no claim to such dubious qualities as reality or uniqueness, but it does pro-

vide an imaginative structure simple enough to be grasped and utilitarian in the sense that it provides a basis for its own continuing evolution and leads to an increase in man's effectiveness in dealing with his environment. Truth is used in the simple sense of Charles Pierce as: "That concordance of an abstract statement with the ideal limit toward which endless investigation would tend to bring scientific belief."

Here is possibly the most elementary and satisfactory area of communicable education. It is demonstrable that there is something significant to communicate; indeed, demonstration of the phenomena is the heart of the process. Opinions are reconciled by recourse to observation, and the ultimate criterion of success is that the student himself advances the description in detail or comprehensiveness. There are the stimuli of intellectual curiosity and utilitarianism and opportunities both for the meticulous as well as the speculative in the interplay of analysis and synthesis. The results are most intellectually satisfying and most useful when the nature of the theory and the concepts in terms of which it is formulated are such that the accumulation of observations does not compound complexity but rather achieves an elegance of simplicity which renders the entire area of investigation more perspicuous than before. It has been our good fortune and the basis of the technical advances of the past half century that this situation has obtained in the physical sciences and particularly in physics.

In the more difficult reaches of chemistry, in the more specialized earth sciences, and most of all in the much more difficult areas of biology, the problems become so much less tractable that effort must be vastly increased to achieve anything like the same rewards. For our purposes however there is a qualitative similarity that runs through all the sciences where there are defined concepts to which analysis may be applied. Education retains the same meaning throughout. There is clearly substantial matter to communicate; the technique is one of recourse to the phenomena themselves under the guidance of one who can evoke enthusiasm and curiosity and impart the discipline of observation. And again, in terms of communicable education, the criterion of success is that the student himself advances in one form or another the process to which he has been introduced.

The scientific process as outlined here does not extend throughout the whole area popularly characterized by the word "science"; much of natural science and its applied and highly utilitarian branches is distinguished educationally by training in memory and manual dexterity. On the other hand there have been a number of interesting tentative extensions of scientific concepts and methods into human or social affairs in the way of statistical analysis, the orderly formulation of games and competitive situations, and basic consideration of the communication processes.

Yet these matters leave untouched the vast areas of human interest and concern which comprise by far the greater proportion of the material which people have endeavored to communicate by the educational process in all preceding ages and in most parts of the world today. Here one becomes immersed in a sea of language and encounters the vast proliferation of literature, fantasies of imagination, accounts purporting to record human affairs, simple bona fide records, critiques of any and all of these, commentaries on commentaries from all historical ages and in all languages and of all degrees of significance as documents of history, literature, philosophy or criticism.

This vast aggregation of human communicative effort is the common heritage and background of civilization known generically in our curricula as the humanities. Familiarity with it, and its absorption in some indefinable measure, constituted all education in the past and today represents what is commonly known as our inherited culture. It is the area usually found most congenial for exploration and speculation by the intellect as being the study of man himself. It consists not only of the primordial but also of the current artifacts of the *genus homo*; it is a veritable human rain forest from the fathoms of dank archaeological detritus to the ephemeral orchid of current fancy blooming upon the tallest tree. A lifetime of habitation in this vast and varied domain, through which dart brightly colored abstract nouns emitting melodious if unintelligible cries, would not suffice to attain an acquaintance with, let alone any mastery over, a tithe of the burgeoning animal or vegetable life around us.

This lightness of vein represents no lack of either affection or respect for this great storehouse of learning and tradition which

unites us all in a common human family. But in almost every respect it is as different from science as it could well be and still appeal to the same intellect. Where the material of science is simple and stark, the material of the humanities is complex and rich in texture and detail. The precise definition gives place to impressionistic characterization evoking a vague penumbra of associated ideas. In the humanities one does not strive for an economy of intellectual effort but the subject grows by the accretion of scholarship into an increasingly complex and attractively diffuse pattern of particularities. The impersonal appeal to controlled experiment is replaced by the criteria of traditional acceptance, transient taste and judgments of value on personal, tribal, national, moral or religious grounds. At every turn, the material of discourse and the technique of treatment and educational communication differ in the two disciplines.

Of course, these partial truths are painted here with a very broad brush with intent to be suggestive and provocative rather than detailed or complete. The two extremes of the scientific and humanistic outlooks merge, though uneasily, in many boundary areas and the same people have varying interests in both. But the common ground is generally to be found in the warm familiar appeal of the humanities, which form the common warp of intellectual background of a society. Upon the scientist's safaris into the rugged country of the precise, the abstract and the general, he rarely encounters the humanist, for the latter does his botanizing in the home counties of the appealing, the familiar and the particular. As Professor I. I. Rabi has recently written:

The greatest difficulty which stands in the way of a meeting of the minds of the scientist and the non-scientist is the difficulty of communication, a difficulty which stems from some of the defects of education to which I have alluded. The mature scientist, if he has any taste in these directions, can listen with pleasure to the philosopher, the historian, the literary man or even to the art critic. There is little difficulty from that side because the scientist has been educated in our general culture and lives in it on a day-to-day basis. He reads newspapers, magazines, books, listens to music, debates politics and participates in the general activities of an educated citizen.

Unfortunately, this channel of communication is often a one-way street. The non-scientist cannot listen to the scien-

tist with pleasure and understanding. Despite its universal outlook and its unifying principle, its splendid tradition, science seems to be no longer communicable to the great majority of educated laymen. They simply do not possess the background of the science of today and the intellectual tools necessary for them to understand what effects science will have on them and on the world. Instead of understanding, they have only a naive awe mixed with fear and scorn. To his colleagues in the university the scientist tends to seem more and more like a 'man from another planet, a creature scattering antibiotics with one hand and atomic bombs with the other.'²

This is a sad commentary upon the dichotomy among the output of our institutions of higher education today. In a generation which is more dependent for its welfare upon science than any which has preceded it, a smaller proportion of students are receiving an education in science than ever before. Science is today at the center of gravity of human concern; it is the most characteristic element in the culture of the past half century in the same sense that the arts were paramount during the previous half millenium and religion in the thousand years before that.

The world rightly places great store by the ability of a person to influence others, for this creates the bond of social conformity and provides the harness in which we work effectively together for common ends. Here science, with what might be called its intellectual message, contributes very little whereas the persuasive writer or orator is the manipulator of language, the master of the majorative and pejorative, with the prescience of mood and nuance characterizing the emotional appeal to which mankind responds. The *Marseillaise* or the *Battle Hymn of the Republic* conveys an incomparably more effective emotional message and produces results that would never be expected from the most closely and precisely reasoned disquisitions on royalty or slavery. The scientist may furnish the machinery for the man of action, but the scholar is much more useful in furnishing the motivation and contributing to the techniques of propaganda which ensure him of loyal companions and confuse and disperse his adversaries.

The importance of instruction in such useful arts has not es-

² Rabi, I. I., *Atlantic Monthly*. January 1956, pp. 67.

caped the attention of men of any race or in any age. It is a vastly older art than instruction in science and also one much more common throughout the world today. The humanities and, in particular, religion as a great motivating force were almost the total curriculum of the early Western universities and today they constitute the indigenous components of the curricula of the universities of the Near East, Middle East and Far Eastern Asia. Debating is one of the most popular of student activities there, and the word as a symbol is more readily accepted for the deed as a fact than the occidental mind can easily appreciate. The utility of Western engineering and applied science is, however, winning a place for itself in the Muslim and Oriental worlds, and Western universities and, more recently, Western governments have been the instruments of this development. The very novelty of the methods and products of science tends to render them more acceptable than the humanistic cultural exportations of the West; the former encounter less direct competition than the latter and present fewer facets of familiarity upon which local prejudice can base a rejection.

Finally, what are the criteria of success in the process of communicating education? How do we know the extent to which something is accomplished and how, if at all, may we improve our practice? It would probably be discouraging to look too immediately at the educational process, for aside from the training aspect it is essentially one of long range. Where is the faculty brave enough to try the experiment of withdrawing unobtrusively the senior members of the university from the academic milieu and observing the length of time before their absence would be noted? Of course they could not physically disappear, for this would affect the educational environment and as familiar fixtures they would be missed by their juniors, but if they simply ceased to put forward their best inspirational efforts the change in the intellectual climate might not be detected by the undergraduate for some considerable time.

A simple and somewhat dubious criterion is that the world will pay rather more money to the educated than to the uneducated, as surveys indicate with some conclusiveness. Also students will pay tuition, or their parents will, which is equivalent as far as the university treasurer is concerned. But what the parents are

paying for more often than not is an environment of education and conformity with what is accepted as the best social practice, and what the world is paying for is apt to be training in the useful arts and crafts, which is a marketable commodity. If this is not the whole story, it is probably a large part of it, and the continued insistence on competitive entrance examinations will, through assuring a superior quality of raw material, probably continue to achieve a relatively higher degree of worldly success for our output, unless indeed the rising emphasis on extra-curricular activities results in completely diverting the interests of students and faculty from the avowed purpose of the institution.

The obvious success of the training mission of the professional schools of a university is not to be ignored or belittled, for it is indeed an essential social function and the skilled practitioners who annually emerge from these curricula are a tribute to their schools and an obvious reward and satisfaction to the faculties that participate in the process. Not that there is not even here some cause for soul-searching, for sometimes the training is so well and truly effected that means are confused with ends. The graduates of a school of public and business administration apply themselves so assiduously through commerce and industry to the business of making money that they continue on long after the incremental value of the additional dollar they earn has fallen to a very low value and they spend four out of every five hours working for the Collector of Internal Revenue. This is not because their social conscience impels them to support their fellow citizens but because the habit of making money is as difficult to break as any other.

In addition to those who are well trained in school, there is the small group of scientists and scholars for whom the criteria of education are relatively easy to apply. These are the men who follow in the footsteps of their mentors and who press beyond the point where these footsteps stop to add their own constructive and substantial contribution to the body of knowledge upon which they were nurtured or who provide an interpretation to the work of others which renders it more comprehensible to their fellow men.

But what of the great majority of persons who leave the world

of communicable education at the college gates? Do they take with them something other than specific training and the habits acquired from the congenial environment in which they have spent four years? I believe that those who have really participated in the communal intellectual experiences of classrooms and laboratories have become impregnated with a spirit that quickens in them, catalyzing their reactions to all subsequent experiences. It is not to be measured by the power of place or prestige which they win in the world, for this is more frequently a measure of their training, but by their reaction to living, by their zest and relish for it and by their sympathy for all its phases. An awareness of human values, a consciousness of human limitations and a confidence in human potentialities form a background against which intellectual vigor and integrity can transmute the drabest of circumstances into a life of inspiration. The Western tradition in education strives for and in its best success achieves some such goal, and the participants from the most junior to the most senior members of a true university dedicated to this end have a most satisfying fellowship with one another.

THOUGHTS OF A FULBRIGHTER ON TODAY'S GERMANY

THOMAS N. BONNER
PROFESSOR OF HISTORY, UNIVERSITY OF OMAHA

THANKS to Senator Fulbright and the generosity of the people's representatives in Congress, I had the unusual opportunity last year to live and teach in a small community in southwestern Germany. I had last seen Germany a decade earlier as a member of Uncle Sam's armed forces and I was anxious to see what these irrepressible people had been doing and thinking in the interim. I had heard of the "German miracle" but was still not prepared for the first great shock I felt at seeing the city of Frankfort. I remembered what a German student had told me in 1945, that on returning to Frankfort from a Russian prison camp he had been unable to find his way home through the mass of leveled buildings, rubble-strewn streets and wasted areas. Familiar landmarks had disappeared; well-known avenues were unrecognizable or blocked by mountains of debris; there were no street-signs; everywhere there was panic and confusion.

Today Frankfort is a clean, modern, thriving, almost totally rebuilt city, where the scars of war are scarcely noticed by the visitor who stays near the center of the city. In Hamburg, Munich and Cologne the same story could be told. Even in the little community of Germersheim am Rhein, where I taught last year, the last of the leveled and gutted buildings are being rebuilt. Everywhere in Germany today one is conscious of feverish industry, indefatigable energy and a powerful will to clean up the reminders of the past and get on with the business of living.

A French reporter gave voice to this common reaction of travelers in Western Germany today when he wrote:

The main impression obtained by a traveler traversing Germany in 1955 is this fever of work. A fever which has firmly clinched 50 million men and women, penetrated into small towns and even into most forgotten hidden corners, has set the population into action, erected buildings in the twinkling of an eye, illuminated the windows of skyscrapers and shopping centers and caused factory chimneys to exude

clouds of black smoke. The cities have a new appearance. The vast business centers of Frankfurt, Stuttgart and Hamburg have been rebuilt; skyscrapers in American style and business buildings, six to eight stories high, resembling gigantic shoe boxes punctured with hundreds of holes for windows. Every morning at 7:30 a.m., the big city streets are teeming with people rushing to their offices, factories or warehouses. They have on new suits and shoes, look respectable and almost elegant. Dark colors predominate in this well-dressed crowd and the women, even the young ones, do not paint their faces. All carry a briefcase under their arm and all glance from time to time at their wrist-watches ("Am I perhaps too late?"). They appear deep in thought and annoyed. You see: these people are crazy about work. These are the Germans of 1955.

But there is far less agreement on German politics among today's travelers to Germany than on her economic recovery. Most would agree that there seems to be a strong base for the present government coalition which rules the Federal Republic. The German population at the moment is little addicted to extremes in politics and wants nothing to do with movements which might upset the present business boom and economic recovery. This is likely to be the case for some time to come. Adenauer's strength lies with the middle classes of West Germany: the business men, the shopkeepers, the white-collar employees, the industrialists and the university and professional people.

The obstructionist policy of the Social Democrats in the field of foreign policy has weakened even their appeal on domestic issues. Instead of being the party which defends democratic liberties most fiercely and insists most vehemently upon free elections as the prerequisite to German reunification, the Social Democrats have become increasingly more nationalistic and less responsible, notably since the death of Kurt Schumacher. On several occasions since 1949 the party has threatened to rend asunder the thin tissue of constitutional government which has grown up under Allied surveillance. The strength of the Social Democratic party is likely to decline further in face of their clear demonstration of misjudgment *vis-a-vis* the Soviet Union. For months before the ratification of the Paris treaties, the party sounded the alarm that a vote for the treaties was a

vote for the permanent dismemberment of Germany, and that nothing would so discourage the Soviet Union from even discussing reunification as integrating the *Bundesrepublik* with the Western alliance. The invitation to Adenauer to come to Moscow on the heels of ratification destroyed all this like a pricked balloon, simultaneously increasing the prestige of Adenauer and lending weighty support to his handling of foreign policy. That his subsequent visit to Moscow accomplished little toward reunification does not detract from the Opposition's initial error in judgment.

So long as the present men of Bonn remain in power, we can expect a continuation of the shrewd, rational, mildly nationalistic policies which have brought Germany so far within so short a period of time. The present German leaders all see clearly that the future of Germany is bound up with a policy of friendship with the West and particularly with the United States. One hears often in Germany of her intention not to be "isolated" again, as in World War I and II, without strong and reliable friends. That in this case the "friends" happen to be the democratic Western nations we can all be thankful for. As for reunification, the predominant opinion seems to be that the only sane way for Germany to work for reunification is to continue to follow the pragmatic policies of Adenauer in building up West German strength through close cooperation with the West, meanwhile gradually increasing the pressure on Germany's allies to make Germany's cause their own.

Only a fanatic and unthinking minority favors reunification at any price (e.g. the sacrifice of the principle of free, democratic government in a united Germany) or through war. The idea of German rearmament has been accepted at Western (especially American) insistence only grudgingly and without enthusiasm. The opposition stems partly from a feeling of the uselessness of conventional soldiery in an atomic war, partly from a genuine feeling of revulsion against war and its hideous memories for this generation of Germans. Still another group opposes rearmament—or at least fears its consequences—because of its possible effect upon internal politics through the arousal of traditional militarist and nationalistic feelings. The Social Democratic Party has opposed rearmament as inimical to re-

unification. The sentiment against rearmament runs strongest among the youth who will be directly affected, for personal and idealistic reasons.

So far as the future of Germany is concerned, it is very difficult to know or even to guess what course her people will follow in the years ahead. Will there be a resurgence of extreme nationalism? Will Germany after reunification demand the return of the lost Eastern provinces? Is there any danger of a new aggressive alliance between Russia and Germany? How deeply is democracy rooted in the new Germany anyway? The last question is really the key to all the others, for if the new Germany rests on a firm democratic base there need be no fear of a new wave of fanatic nationalism at some point in the future.

But this question is extremely difficult to answer. In the first place there is wrapped about all larger questions in contemporary Germany a vast blanket of silence. When people do talk about such questions as Germany's future, German democracy or German attitudes toward World War II, it is always in a general atmosphere of tentativeness, indecision and suspended judgment. The German people have simply not made up their minds about the extent of their personal responsibility for Hitlerism, the depth of their allegiance to democracy and what kind of Germany they want for the future. They know what they do not want. They are against war and any return to National Socialism, but their general attitude toward the future is one of "wait and see."

In this general attitude of indecision the extent of Germany's commitment to democracy is not easy to measure. The whole matter can be discussed only in terms of positive and negative factors, leaving the future to determine which side carries the greater weight. Certainly one of the strongest positive factors working for a peaceful and democratic Germany is the present Bonn government. The Bonn parliament is dominated by three political parties whose principles are in harmony with Western democratic thought. These three parties represent five-sixths of the entire electorate in West Germany. Unlike the Weimar system, where the outspokenly democratic parties were soon in a minority, the Bonn government is dominated by parties whose platforms commit them to democratic principles. The complete-

ness of the German collapse in 1945, unlike 1918, left no room for radical movements, fanatical demagogues, or "stab-in-the-back" myths. Furthermore, the painful memories of the Hitler experience had not begun to fade from German minds before the menace of a new and similar totalitarianism in the Eastern zone sent thousands fleeing into the Western zones. If any people has ever been educated against totalitarianism in the school of experience it certainly ought to be the Germans! As a special check on radical parties which seek to subvert the Bonn constitution, the Federal Republic has set up a special constitutional court—the *Bundesverfassungsgericht*—which has already banned the neo-Nazi *Sozialistische Reichspartei* and has been holding hearings on the outlawing of the Communist party.

Also on the positive side of the scorecard is the improvement in the attitude of the individual German citizen toward his responsibility for government. The political and social sciences are now taught with some little effectiveness in most German schools and universities. Hundreds of visiting teachers from the West have stressed the importance of discussion and compromise as the bulwark of democratic behavior. There are signs that the traditional German sense of resignation and awkward helplessness in political affairs is giving way. The demonstration last year by the professors and students at Göttingen University, which was supported by fellow students and professors in other German universities, against the appointment of a man of dubious political background to the post of Minister of Culture in the Lower Saxony government was one of the most healthy signs of real democratic feeling to come out of postwar Germany. Here almost for the first time was a group of citizens expressing publicly their feeling of responsibility for their government and its decisions. This was far from the old authoritarian view, which still has strength in Germany, that a government once elected makes all its own decisions without regard to public opinion and is accountable only at the next election.

There are other signs, too, of a healthy sense of political and moral responsibility. Though small and insignificant individually, taken together they may indicate a significant shifting of opinion in Germany. One thinks for example of the burlesquing of military life, usually so sacred to Germans, in the very

popular novel "08/15"; of the proposed monument in Munich to the students who suffered martyrdom for freedom under Nazi tyranny; of the heroic way in which Germans now view the German resistance to Hitler and particularly the assassination attempt of 20 July 1944; above all of the uprising of the East German workers against their Communist overlords on June 17, 1953.

But to look briefly at the dark side of the picture, it must be admitted that there are some negative or doubtful factors which must figure in any account of German political maturity and devotion to democracy today.

The prevailing attitude toward Germany's role in World War II seems a very strange one to a Western European or an American. The Germans suffer first of all from a kind of historical amnesia which makes them want to forget everything that happened between 1939 and 1945, while reserving the right to remember with approval some of the things Hitler did before 1939. The desire to forget is understandable and, if coupled with penitence, laudable but I must say that after a year in Germany I have found few evidences of any genuine feelings of guilt or responsibility among the German people.

Most of the professional writing that has been done on the Nazi period by Germans is more apologia than history. Whether it be the work of the historian Gerhard Ritter, the memoirs of Hjalmar Schacht or the diaries of former generals, the story is the same: one expects a candid re-evaluation of the recent past but finds only excuses for the German behavior. Is it not strange that there is no comprehensive, scholarly history of the Third Reich from the pen of a German; no critical biography of Hitler; scarcely one honest, open book dealing with the past? Individual Germans with whom I spoke placed the entire blame for the Nazi catastrophe upon Hitler.

A great deal of self-pity is evident in the way in which the sufferings of Hitler's innocent victims is put in the same scales with the wartime suffering of the German people themselves. The average German indeed is a little bit offended that anyone should expect him to feel any personal responsibility. While passing through Rotterdam in our little German Volkswagen, which had German registration plates, I expressed the opinion

that were I in fact a German I should feel quite uneasy at seeing the still tangible evidence of Hitler's barbaric and needless fury in that city. My wife countered unexpectedly with the view that were I German it probably would not have occurred to me to feel any personal uneasiness, since I would be equally conscious of the ruins of Cologne, Berlin and Munich and would have felt at most pity and regret that Rotterdam should have suffered a similar fate because of Hitler's ambitions.

There are also dangerous signs of a reawakening nationalism in the German attitude toward their *irredenta* east of the Oder-Neisse line. Until now the attempt to inflame feelings and emotions with regard to Germany's lost territory has not found much of an echo in the younger generation. But I was a member of one university audience which was told how "*der alte, kranke Roosevelt—aus blindem Hass*" (the old, sick Roosevelt—out of blind hatred) for the Germans agreed to surrender Germany's eastern provinces to Poland, which had not a shred of legitimate right to these lands. This approach to Germany's present problems could have disastrous results if large numbers of Germans were to accept this type of thinking.

The negative side of the picture of present-day Germany should not however be overemphasized. I feel on balance that the hopeful and optimistic omens in the German political scene today outweigh the reservations expressed. The two groups in Germany who promise most for a peaceful, friendly and democratic Germany are its young people and the older generation on trial at Bonn. Many of this last group suffered themselves under Nazism and are devoted to building an orderly, constitutional state on a strong foundation. It is these two groups who deserve our strongest support and encouragement. If the youth can be won over to democracy, they will continue the work of democratizing Germany which the men of Bonn have begun. Hence the very real and very great importance of our educational exchange programs which have already contributed so much to sound mutual understanding between the United States and countries like Germany. We cannot afford to repeat the mistakes of the 1920's and 1930's by remaining indifferent to those groups in Germany which are fighting the battle for decent, democratic government.

NEW DIMENSIONS

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IN our time it has become almost commonplace to note that the scientific revolution of the last 100 years has wrought enormous changes in our civilization. In nearly every aspect of human endeavor we can observe the impact of this revolution—a dramatic increase in life expectancy; transportation at a rate greater than the speed of sound; rapid vocal and visual communication almost without limit; exploitation of the energy bound in the infinite number of atoms in the world about us; the miracle of synthetic chemistry; mathematical computers and industrial automation—these and many other equally remarkable examples describe the amazing scientific breakthrough of the 20th century—a revolution in the truest sense and still in full tide.

Obviously no segment of human existence could or can remain unaffected by this scientific surge. Increased life expectancy has led to an aging population with resultant social, cultural and economic problems of great complexity. The speed and tension of mid-twentieth century life has had its inevitable effect on the human psyche. Modern industrial and agricultural practices are leading to increased amounts of leisure time. The unlocking of the atom puts man face to face with the technical possibility of human suicide on the one hand or unimagined material progress and prosperity on the other.

Indeed the rate of this scientific revolution has been so rapid, its character so explosive and its effect so all-inclusive that, although we can describe it, we do not yet fully comprehend its implications for mankind. We are now and for the immediate future not dealing with minor or even major modifications of traditional patterns. The fact is that, by virtue of the genius of men such as Pasteur, Freud and Einstein, the human race has been suddenly thrust into entirely new dimensions, almost as uncharted and unexplored as the universe itself. The

NOTE: Speech delivered at the inauguration of President Robert E. Long at Park College, Parkville, Missouri, 11 April 1956.

staggering reality slowly begins to emerge that we are all the near neighbors of each other—that science is forcing us to look on this globe and its inhabitants as a unity, and that in spite of cultural and physical differences we must all live together in peace or perish in the violence.

Again I must record that at least part of society today notes these facts, but too often in a disbelieving or reluctant fashion. They return home from a routine day at the office, scan the headlines, grunt with amazement or irritation and then close their minds. Yet there develops a vague subconscious sense of insecurity about these matters. People seek solace in the highly developed entertainment aspect of our environment. But in fact they become members of David Riesman's lonely crowd. In this group, I suspect, are to be found most of us.

Others among us respond with angry resentment to the violence done to comfortable and accustomed patterns by the inexorable advance of human events. These are the frightened ones whom President Eisenhower has called the Apostles of Gloom and Doom. It is their fear that spawns most of the bigotry, prejudice and anti-intellectualism which so complicates our task today.

Then of course we have among us that minority, fortunately present in all generations, but never so important as in ours. These are the brave bold ones—those who have faith in the future, who believe in and will exert themselves for the principle of human dignity for all. These are the men and women who do not fear the exploration of a new dimension but are challenged by the thought and want to get on with it. They insist on freedom, not just for themselves but for all, and they believe with Milton: "Though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do ingloriously, by licensing and prohibiting, to misdoubt her strength. Let her and Falsehood grapple; whoever knew Truth put to the worse in a free and open encounter?" It is to these we must today turn and it is this group we must enlarge in numbers by all of the means at our disposal. More than ever before in human history is man dependent on their efforts to blend spiritual and intellectual courage into leadership.

What can we in our country do to increase our fair share of

the total pool of such people? Certainly as leaders of the free world our obligation is especially heavy. This morning I would venture to suggest three important directions our effort should take.

It should now be clear to all thinking people that machines alone cannot lead us to the good life. We seek happiness not for the machine but for man—and man is more than a machine. In the exciting scientific game of putting questions to nature and evaluating the answers, we have tended to forget that man is something more than an agglomeration of identifiable chemicals. Our preoccupation with physical quantitation left little room for matters of the spirit. In short, we must reassert in a significant way that man is something more than the sum of his measurable parts. For it is only as we realize that this "something" is the crucial human common denominator that we can begin to find the strands which bind all men in peace and harmony. For those of us in the Western world, the way to full understanding of tolerance, brotherhood and human dignity is through a revitalization of our Judeo-Christian tradition. My own experience leads me to believe that our young people in increasing numbers sincerely seek firm contact with a sound spiritual philosophy of life. Religious leaders have never had a greater opportunity, at least in modern times. But they must give to their task vigor and freshness, not sterile cliché. They must provide our youth with a spiritual point of view that is challenging, meaningful and consistent; a philosophy which he can espouse unashamedly and with dignity in all situations, including the academic.

A second major factor in any successful movement into the new dimension is that of education. You note I say education—not training. The problems thrust upon the world by the scientific revolution are not only of great magnitude—they are of infinite subtlety and complexity, involving human relations, national aspirations, economic imbalance, philosophical variation and basic cultural differences. And these are just the kind of problems the American finds most difficult to handle. Our national development over the past 200 years put a premium on the doers. Comfortably isolated from the rest of the world, our ancestors had a continent to develop. This they did with

remarkable physical labor and courage, and to the exclusion of much else. The emphasis was perforce on the *doing* by men and machines. The thinker was tolerated but considered unessential.

Our educational system, geared to the national interest, took similar paths and by supporting the national effort through research and training helped to build the greatest industrial establishment in all history, as well as an unrivaled material standard of living for our people. These educational trends were predictable and logical for the time and place. Yet undeniably, training the man had become far more important than educating him.

The shock of the economic collapse of 1929, public frustration at the intense labor-industrial warfare of the nineteen thirties and forties, and finally our bewilderment at the end of World War II, when we came to reluctant realization that the leadership of the free world was ours—these things forced us to the gradual realization that many of our crucial problems could not be solved by blind doing. We had to *think* our way to solution and on the basis of a sound knowledge of history, economics, comparative philosophy, psychology, sociology and political science. The machine might have created the problem but only the cultivated intellect of man could solve it. In short we began to see that we must learn to deal with ideas as effectively as we had with things. And I submit that this is the great educational challenge before us today. The need for professionally and technically trained men and women remains as great or greater than ever—but men and women who are educated as well as trained. Herein lies the basis of the needed renaissance of what have been called the liberal arts—languages, literature, philosophy, the creative arts, the social sciences, mathematics and the natural sciences.

The new dimensions can only be charted by broad-gauged men and women, and the road to this breadth of understanding is by way of a strengthened devotion to the liberal arts. Our struggle into the future lies fundamentally in the hands of the cultivated, educated citizen who has the capacity to deal as effectively with ideas and ideals as with things.

Finally, I must record the major responsibility of all of our

people to keep open and active the free market place of ideas. To reach the new horizons, to move into the unexplored, we need above all else courageous non-conformists, for who else can find the new paths? To confuse non-conformity with subversion is not only un-American—it is the sheerest folly. The greatest non-conformist in Western history was the Master who walked the shores of the Levant 1900 years ago, and so radical was His view that He was crucified by the ignorant and fearful. Where would our vaunted material technology be today if mankind had decided to stop probing nature in the 15th century? The greatest heritage of the university or college of the Western world is the existence of the principle of intellectual ferment and challenge. In this environment the presumed truth, scientific or otherwise, is tested by teacher and student alike. By this means the young, inquiring mind is made more curious and toughened to resist the bigot or ambitious demagogue of whatever persuasion. It can be truly stated that the intellectual freedom permitted by a people in its institutions of learning is one of the best yardsticks with which to measure the dedication of that people to the principle of freedom itself.

In our crucial effort to clamber into the new dimension, Park College and institutions like it have a vital role to play. Here the liberal arts have primacy, and here the educated citizen is the *raison d'être*. Here the concept of a meaningful philosophy of life is basic. And here men and women have abundant opportunity to deal with ideas and put them to test.

PUBLIC RELATIONS AND THE BUSINESS OF EDUCATION

GLENN L. ALLEN

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THE term "public relations" is used to cover a wide range of functions and activities, running from Hollywood efforts to publicize the attractive qualities of a young starlet to the sober work of an organization's policy makers striving to adapt their institution to the public welfare.

Conceptions of the public relations function are extremely broad, and it does not seem likely that a single universal notion will be crystallized soon in spite of the fact that a considerable number of people are attempting to congeal understandings and professionalize the work.

Most talkers on the subject of public relations state a few uncontroversial truths regarding human relationships, and then quickly get into the how-to-do-its—how to get more publicity, how to get into the national limelight, how to communicate with employees, stockholders and the general public, how to succeed in a money-raising job, how to sell a product, *ad infinitum*.

There is no end to these incidental problems to which administrators of institutions wish to find answers. The fact is that for most of them there is no best answer. Each problem should be handled with practical imagination and common sense and, of course, in accordance with the best principles of human relations which were discovered a long time ago.

Before an assembly of college presidents and their assistants—what in industry we would call the top management—I shall try to deal with the philosophy of public relations rather than flirt with the techniques of handling problems. In an effort to treat the subject in this way, I shall try to do four things:

First to narrow down this thing called public relations so that we can get our arms around it and hang on to it, not just for the moment but for a reasonable time to come;

NOTE: Talk given before the Association of Minnesota Colleges at Carleton College, 28 April 1956. Mr. Allen is also a member of the Board of Trustees of Carleton College and Chairman of its Public Relations Committee and a member of the Board of Christian Education, Presbyterian Church, U.S.A.

Secondly to point out, as I see them, the elements which must be built into an institution's foundation if sound public relations are to be realized;

Thirdly to deal briefly with the importance of public relations to any institution;

Lastly to try to phrase some of the basic public relations questions which appear to me to be on the doorstep of the business of education.

What is this function called public relations? How can it adequately and properly be described and even maybe defined?

Public relations is not, in my opinion, the aggregate of activities which are so frequently thought of as being the function. It is not, for instance, publicity. If there is one conception which is held more than any other, it is the idea that public relations is the getting of publicity for an institution. In terms of sound public relations, publicity should be thought of as something which an institution earns—not something which someone goes out and gets for it.

Public relations is not advertising. Advertising is a mass means of talking with people. It is used by a number of sections of a business—the sales organization—the operating department—the financial people—and by those responsible for directing the institution's public relations. While the tone of advertising, for whatever purpose it is used, affects an institution's public relations, and therefore public relations people have a great interest in it, advertising of itself is not the public relations function.

Public relations is not promotion in any of its forms, either sales or the getting of one's name before the public. It is not, for instance, the job of soliciting gifts for a college. It is not the function of communicating with any particular group, nor of conducting public activities such as open houses in business, lectures, demonstrations, celebrations, civic work or stunts which the imaginative think up in the name of public relations.

I am not discrediting any of these activities. All of them, properly used, have an entirely legitimate part to play in an institution's affairs. What I am trying to say is that they are not of themselves the public relations function.

These activities, and others like them, are merely tools which are from time to time employed for various reasons, including

use by people engaged in public relations work. They are no more important, however, to public relations than any tools are important; for instance the scalpel, forceps and x-ray machine to the practice of medicine.

The words "public relations" are used in three ways—to indicate a state or condition, a type of work and a function. I should like to deal a moment with each of these.

The two words "public relations," used alone and in their purest sense, refer to a state or condition. Under this conception, public relations might be defined as the state of the public's attitude—good, bad or indifferent—toward an institution; or, expressed a little more poignantly, the state of the public's confidence in and respect and liking for an institution.

Public relations work, on the other hand, is the effort that an institution expends to create, maintain and increase public confidence, respect and esteem for itself. Such effort includes the work of the board of directors and the officers of the institution in determining policies and standards which will best serve the public and be most acceptable to it. It includes the work of the organization in building the highest possible quality into its products or services which is of utmost importance in building public relations. It includes the work of building courtesy into the spirit and contacts of the organization, and the work of carrying out public informative programs.

The third use of the words is to describe the function itself. As I see it, the public relations function is the internal and external processes of making an institution acceptable to and accepted by the public which it was organized to serve.

So, in my way of thinking, public relations is not the usual things ascribed to it. It is more the creation of the environment and atmosphere which will let an institution "live and breathe and have its being."

I said in the beginning that I should like to mention the essential elements which must be built into the foundation of an institution if good public relations are to result.

People respect and like an institution for much the same reasons they do an individual. First, people will hold an institution in high regard if they feel it is engaged in an important and worth-while undertaking which is making a recognizable

contribution to human welfare and advancement. Secondly, public confidence and liking will be established if people have a feeling that the institution is highly competent. Thirdly, people will hold an organization in high regard and like it if they feel that it is an institution of high character, and character seems to be measured by the public in terms of an institution's obvious sense of justice, modesty and humanitarianism.

Public relations is to a great extent what an institution is rather than what it says it is. It is a case of actions speaking louder than words. As someone said, "Good public relations come from being the kind of an institution on the inside that, if it were of a mind to do so, would justify its commenting a little about it on the outside."

I am fully aware that these sentiments are scoffed at by some who say that the only justification for public relations is that in the end it will get you more business. In my lifetime I have seen a great change in the conceptions of business, particularly so-called big business, in the matter of social responsibility and I believe that high-mindedness will prevail and grow and that in this function of public relations the concept I have expressed will come to be the one which is ultimately accepted.

Certainly in the fields of public service, such as yours and mine, we must never lose track of the fact that public intelligence is very high, that people in the aggregate are strongly motivated by the upward urge and that the public can and will spot the phony. While people may do business for a while with the fellow who fills an urgent desire, regardless of its importance or his competence and character, in the long run the legitimate must be built on need and the institution which fills the need must be recognized as competent and of high character. These elements must be built into the foundations of your business and mine and the so doing will be of more benefit to public relations than any other thing we might do to reach the public relations goal we seek.

Now I should like to make a few observations on the importance of the public relations function. Any thoughts which I have on this phase of the subject grow out of the fact of man's struggle to throw off serfdom and become his own boss. The history of this struggle is of course too well known to justify

spending any time on it here. I should like to mention in passing however that if you have not read David Riesman's book "The Lonely Crowd," I urge you to do so, because it is pertinent to the question of the importance of public relations today.

Riesman reviews the "tradition directed" and "inner directed" eras of the past through which men have traveled and the "other directed" conception of the present from which man seems to be emerging. He says he thinks he sees the man of tomorrow coming over the horizon. If he is right in what he sees, the creature will be quite a fellow, who will be master of his own destiny and who certainly will require an accounting from the institutions which serve him. This accounting will be a job of public relations.

In thinking about this question of importance, I have to start with what I believe to be a fact, namely that the people of the United States are to a greater degree than ever before in history their own boss. It is this fact, plus the fact that the individual is being forced by the advancement of the means of communication to increase his capacity to handle a multiplicity of subjects, which makes public relations the important function that it is becoming.

The people in our country hold the destiny of all institutions which serve them in the palms of their hands. Institutions need public approval even to begin their undertakings. Formal approval is required in many instances in the form of permits and licenses to operate.

In our country institutions continue to function only so long as they please the public. If they do not retain public approbation they quickly run into all kinds of trouble: restrictive legislation, loss of business, refusal of people to work for them, refusal of the public to buy the institution's securities, or in your case to give you the capital you need to function. Without laboring this point further, it seems apparent that the function of establishing and maintaining sound public relations is as important as perpetuation itself is important.

Failure to maintain sound public relations brings disaster more quickly to some institutions than it does to others, but there is little doubt that the importance of the function is great

for all. Not only is this true for individual businesses but for business in the aggregate. If the institution of business as we know it in this country does not serve the American people well, all businesses will suffer as a consequence. If educational institutions individually do not attend to their public relations, they will not get the students, faculty and money needed to run first-class establishments. If educational institutions in the aggregate do not maintain sound public relations, the results can be disastrous.

May I close this phase of the subject with a quotation from Abraham Lincoln, who expressed his conception of the importance of public relations nearly 100 years ago in one of his debates with Douglas. He said: "In this and like communities, public sentiment is everything. With public sentiment nothing can fail; without it nothing can succeed; consequently he who molds public sentiment goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed."

So we come to the last main question: "What are some of the public relations problems which lie on the doorstep of education today?"

You probably have your problems in mind better than I. However, I am not a complete stranger to your business, for I do serve on one of your boards of trustees and it may be that as a partial outsider I can see some needs which should be brought into sharper focus. Maybe I can be most thought-provoking in this final phase of our discussion by asking some questions. It will be obvious that these questions are too big to answer here today, but asking them may stimulate some worth-while thinking.

Does each college or university represented here have a clear conception of its purpose and has it stated that purpose in language which is understandable and appealing to the people in whose hands its destiny lies?

A corollary of this question is this: has each identified for itself the groups of people who control its destiny? Here at Carleton we think of these groups which are essential to our welfare as being—

Alumni

Seniors in certain high school graduating classes who should go on to college

Parents of such seniors

Present students

Parents of present students

Present faculty

Teaching profession at large

Existing and potential benefactors

Public at large in certain areas.

How would your statement of purpose appeal to the individuals in each of these groups? Would it be understood and appeal to them as a purpose with which they would like to ally themselves?

This matter of having an understandable and appealing statement of purpose is more important than might be apparent at first blush. Generally speaking, educational institutions have assumed that their purpose is well understood and therefore have not gone to the trouble of trying to express it. Failure to express it results in confusion and muddled thinking which leaves the public in a state of inarticulateness when it discusses and thinks about its educational system. If people do not understand they cannot state. If they cannot state they are apt not to support, or if they do, the support will be half-hearted.

For an institution to know its purpose and be able to express it clearly and in terms of public interest results in an atmosphere of purposefulness and lends an air of objectivity to its entire operations, which is a great aid in bringing about public understanding and approbation.

Going back to the groups on which colleges and universities must depend, have you employed the new tools of public opinion research with any group to determine what it thinks about the importance of your work, your competence in performing it and your character as an institution?

Have you thought out an answer to the question of how you can measure your success? If you have, you probably have concluded that there is only one way, namely by determining the success of your graduates. Do you know how your alumni as individuals are succeeding? Do you have case studies on those who have made outstanding contributions? Have you

made any rank-and-file studies to see how your less luminous alumni have lived in comparison with those who have not had the benefit of your instruction?

If you have made attitude surveys for the groups on which you depend and have found weak spots in their attitude, as a result of either their misunderstanding of you or poor performance on your part, what are you doing about correcting the situation? Do you have a program of informing and do you have a list of your own weaknesses on which you are objectively trying to bring about improvement?

Do you have an objective, even though modest, program aimed at bringing about general public understanding of the importance of education, the purpose of your particular institution and how well you are succeeding at your work?

Do you from time to time examine your own institutional character? Are all of your actions motivated by a strong sense of justice? Is the basic approach of all the people associated with your institution characterized by modesty, or is there any intellectual smugness on your campus? And what about your school's humanitarianism? What does your faculty and administration love most—people or knowledge?

These are only a few of the basic questions which might be asked, but I know that answering them will keep us busy for some time and trying to answer them will raise many more.

May I summarize by saying that we managers cannot run a college without students, faculty and money. There is no limit to the quality needed in the first two, and the money required must be adequate. The better the quality of students and faculty and the more nearly adequate the money, the better will our institutions be. As managers we cannot forget that each of these essential elements comes from the public or some segment of it. Our public relations job is to create and maintain an institution, and present it to those who hold our destinies in their hands, in such a manner that we shall obtain the kind of students and faculty and money that we must have to perform our essential purpose.

COLLEGE OR CARNIVAL

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THOUGH the hour was 2:00 p.m., the day dark and the weather sultry, I thought the lecture was going rather well. My topic was Victorian literature—terminal dates 1832–1901, subject to be covered definitively in a 40-minute “Mr. Chips” presentation, with ten minutes reserved for questions and challenges. I had summarized hundreds of volumes very neatly, I believed, in my formula of condensation: “Thus, the social essayists were self-appointed physicians to a sick society: Carlyle with his remedy of work, Ruskin with his bromide of aesthetics, Arnold with his cathartic of culture and Newman with his panacea of faith.” Nice alliteration and balance; Lyly could hardly have done better—I applauded silently—though the epithets *were* somewhat unjust to those earnest old prophets.

Then the challenge: “Medicine men, maybe, or witch-doctors, but not physicians,” objected the pre-medical student. Professionally and scientifically he demolished the analogy. He found the Victorian prose masters guilty of diagnosis in absentia, of prognosis without precedent and of prescription of nostrums. He charged that they exorcized an imaginary disease-devil from a fictitious patient, whom they then dosed with a fantastic celestial ambrosia.

I countered with a paradox which cut my own throat: “So long as the prescription is universally applicable—like faith or culture or work—it can hardly be called a quack remedy.” But the critic checkmated me with semantics: “That’s what a nostrum is, a universally applicable cure-all, patented by the medicine man.” I dismissed the class.

After all, I consoled myself, this teen-age agnostic had not been objecting to faith and culture and work. Rather he had only carped at my too facile analogy of the social physician. He did not quarrel with the instruction: he merely disliked the propaganda vehicle.

Similarly my quarrel today is with the academic propagandists, not so much those who are quack-doctoring the colleges as those who are barking the carnival pitch.

Both lay critics and educators have complained bitterly in recent years about the collegiate witch-doctors with their white-magic panaceas. It would be fairer to observe that there are several legitimate clinical approaches in education, as in medicine.

The homeopathic professor treats the disease of ignorance by specifics, which temporarily produce symptoms similar to those of the disease. The allopathic cult heals the patient by the administration of heroic dosages supposed to produce effects different from those of the disease treated. The osteopathic manipulator kneads muscle and grinds bone in the gymnasium. Yet most of us are eclectic, not choosing any one system but selecting what is best in all systems.

But the collegiate pitchmen sometimes even advertise a legitimate clinic as if it were a medicine show. Not many colleges and universities today are wholly dedicated to fads and short-cuts—learn economics *by* pitching hay, acquire erudition *by* reading the five-foot book shelf, master science *by* watching television, become a gentlewoman *by* riding horseback, and so on. But the carnival barkers on the campus feature these BY lines and BY products, which are afterwards further fictionized by education editors on Sunday supplements, glamorized in Hollywood shorts and vulgarized in pictorial magazines.

Ordinarily, a glance at the official bulletin of such highly publicized institutions reveals that the sideshows have not completely obscured the main tent but that rather the barker had simply selected a sideshow for his temporary pitch. Yet in rare cases we observe that even the editor of the college catalog has become a mountebank, shouting his glittering wares. Fortunately, however, there is sometimes gold in spite of the glitter. The curriculum is frequently better than its catalog description and the instruction better than both.

After completing his first year on the staff of an American college, a European educator remarked: "In my country only the new and shoddy colleges advertise. The sound colleges and the well-established universities do not need to seek publicity."

They do not need to seek publicity because they already have it—oral plaudits from satisfied students, cooperative professors and proud alumni. Where prestige is established and morale high, advertising is spontaneous and automatic. College and

community have become identified; each supports and promotes the other; pride and respect are mutual.

But in Europe educational monopolies are common; competition is less keen; no one has announced there the democratic cultural ideal of "as much education as possible for as many people as possible." And even in Europe feuds between town and gown are traditional.

American education, like American industry, has never been static. It has expanded by free competition, seeking new markets through advertising and promotion, unfortunately even through the propaganda techniques of exaggeration, suppression and distortion.

We must promote and advertise higher education. Like the character in Alice's Wonderland, we must run as hard as we can just to stay in the same place. At the same time we must guard against being ignited by our own gasoline, for propaganda backfires. We must not make claims that we cannot support, nor make promises that we cannot fulfill. Such tactics boomerang, arouse suspicion and destroy good will.

Call it a public-information program if you please—the rose is sweeter for the name, and so named is likely to continue being a rose. What information does the public need and want concerning higher education?

The public wants and needs basic facts concerning its colleges and universities—the journalistic five W's and the H: WHY, WHAT, WHEN, WHERE, WHO, and HOW.

WHY ranks first because our *raison d'être* is still not clear in the minds of most of our patrons, perhaps not even in our own minds. A relative of mine, himself a professional man with a good education, asked me recently: "Why is it that the men in this community with the highest incomes have very little formal education?" The information implied in his query was not entirely correct, and had it been, would not necessarily have formed an indictment of higher education.

I frequently yearn for a modern Horace Mann to give the WHY of education in forceful terms to skeptics and cynics with whom we dwell. Mann would usually begin his apologetics with the classical appeal of KNOWLEDGE for its own sake, buttress that argument with KNOWLEDGE for society's sake and con-

clude his plea with KNOWLEDGE for money's sake. These basic justifications are still effective. Why do we educators not employ them oftener? Are we doubtful? Fearful? Do we hesitate to use old axioms lest we be accused of triteness? Yet our ruts are pathways for the layman. I am inclined to say: "Tell the truth, my good public relations man, and let who will be clever." I am nauseated by the pseudo-subtle collegiate advertising which dangles before suckers the specious lure of easy education for easy living.

The WHAT never grows old. Any dean can confirm, from a long list of elementary questions asked over his office telephone, that his community needs basic information concerning its college. "Do you grant a bachelor's degree?" "Are your credits transferable?" "Do you offer graduate work?" "Do you give training in law and in medicine?" "Do you have a school of music?" "Is your evening division still operating?" "Can your graduates qualify for certification as public-school teachers?" Even the prestige universities and the ivy colleges must operate such an information-please service. Apparently nobody but the registrar reads the college catalog.

The WHEN must be revised every week and announced every day—time of pre-registration and registration, deadline for adding and dropping, dates for important campus events. A fresh WHEN lead makes current any basic information about the college, and a thrice-told tale in the body of the story is admissible—a switchback, newspapermen call it.

WHERE gives the college squatter's sovereignty. Anything belongs in the area of college publicity if it happens at the college, short of scandal and libel. Campus conferences, workshops, institutes and conventions make reporters happy. Also, the WHERE may be an old building, a stadium, a memorial walk—as rallying point for student spirit and alumni memories. Human interest articles are not restricted to people. Structures may be endowed with as much personality as the most venerable workman on the grounds-and-buildings crew or the newest glamor boy in the English department.

WHO offers boundless opportunities for favorable, constructive and dignified publicity. "Names make news" is a journalistic cliché. Not even the family doctor is more newsworthy than a

veteran professor, nor a debutante more than a new instructor. A grant-in-aid, a book published, an honorary degree, a promotion in rank, a retirement—these are the stuff and substance of college life, with emotional appeal and a factual basis. They need not be treated flamboyantly to reach a wide circle of readers. Why did Sinclair Lewis make a scholar of Physician Martin Arrowsmith and a charlatan of Professor Gideon Planish?

The HOW has perhaps been over-exploited, for "slick" writers love process expositions. Too often, those least qualified to discuss educational methodology say most about it. Too often, all academic change becomes progress in the daily press, and new-fangled way of immediately acquiring knowledge wins mention in Bob Ripley's department and on the tabloid editorial page. Actually there is romance enough in the commonplace. The old learning process is poorly enough known and understood. The operations of the human mind remain half mystery. The bold explorations of a Professor Rhine are not the only experimentations deserving acclaim, and the audacious Kinsey is but one of many academic interviewers.

Educators have barely scratched the surface in public relations. Few schools, colleges and educational associations have learned to use the various communications media systematically: radio, television, motion pictures, newspapers, magazines and direct mail. As a result, American education is not only not understood by the general public; it is deliberately misunderstood and misrepresented by certain pressure groups in this country, with much success.

Ignorance creates prejudice. When I was dean in a church-related college, a well-meaning but misguided lady called to complain because we had announced three lectures on communism as a part of our senior seminar, "Great Issues of Today." She quavered: "You are letting your students hear lectures on communism! Couldn't that be considered a form of treason?"

"Apparently it could, Madam," I answered. "However, our Bible professor lectures at least once a month on hell, and he has never been accused of blasphemy, because he never recommends the place."

A private-college president grew annoyed a few years ago after dozens of people had asked him how many "radicals" there were

in the teaching profession. He perfected this stock answer. If a lawyer asked the question, the president's reply was, "About as many radicals as there are shysters in the legal profession." If a doctor, "About as many as there are quacks in the medical profession." If a banker, "About as many as there are embezzlers in the banking business."

Colleges need to seek more publicity lest they have instead more notoriety. The best antidote for ignorance and prejudice is not counter-propaganda but accurate information, attractively and regularly presented through the commercial media and institutional channels.

Informative publicity naturally implements good public relations in alumni activities, extension programs and adult education projects. A speakers' bureau advertised by the college will keep faculty members and student groups before civic clubs and professional organizations of community and region. Finally, informal word-of-mouth advertising by graduates, students and faculty continues wherever effective teaching, learning, investigation and research prevail.

PREFACE TO INTEGRATION

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AT THE recent national conference of the Association for Higher Education, a discussion which was intended to deal with practical methods of achieving integration became hopelessly bogged down in arguments over what integration means and what kind of integration is being aimed at. After all the decades during which this question has been hotly discussed, it is disappointing that the argument should still revolve unprogressively around primary points, but it proves at least that until these be decided there is little hope of lasting advance or sustained collaboration.

In this observer's opinion, much of the difficulty comes not so much from a radical disagreement over the philosophy of education as from a simple lack of settled terminology, or from a forgetfulness of certain basic points which no one would deny when facing them directly. The present paper therefore has been undertaken with the purpose of fixing some fundamental notions which, it is hoped, might be generally agreed on as a preliminary to discussion of more practical and controversial matters.

A problem of integration occurs where there is a plurality of things needing to be brought together in unity and harmony. In the field of education it is the plurality of sciences and other disciplines needing to be taught to the knowledge-hungry mind of man that creates the problem which we are concerned with here. In order to obtain a better hold on reality, the human mind has been obliged to construct various sciences, but the multiplicity of the latter has itself become a hindrance to man's grasp of the reality to which they refer.

Obviously, it is *within the mind* of the knower that the problem occurs. Reality already has its own unity, and the integration of the sciences will be a reflection in man's mind of this objective unity. It follows that the unity to be sought for will not be an artificial one. Although man works to bring it about, he does not *fabricate it*. He attains it by achieving a conformity within himself to a unity that is already objectively existent.

Forms of the Problem

The problem of integration occurs at different levels and in different forms: much misunderstanding has come from people mistakenly supposing that the particular form of the problem which concerned them was the same as that with which everyone else was occupied. The most basic aspect of the problem occurs at the level of the individual needing to integrate within his own mind the various kinds of knowledge he has acquired or is acquiring. In this form the problem has been in existence ever since civilizations first developed sufficiently to be aware of distinct ways of viewing reality. Even in the days when one man could adequately master all the known sciences, it was necessary for him to relate these to one another, that is, to integrate them. Today this problem is encountered particularly in connection with what is called *general education* and is further complicated by the difficulty of attaining adequate acquaintance with a number of disciplines in a relatively short time.

But there is another problem of integration at a social level, occasioned by the specialization which the development of science has made necessary in modern times. Here it is not a question of integration within one mind of all the knowledge which it possesses but of integrating with one another minds which have different kinds of knowledge. This is the problem of *communication among specialists*. For the specialist in one field to know what is being done elsewhere is useful, illuminating and stimulating; but the very fact of specialization makes it difficult for the specialists to appreciate the significance or even to understand the meaning of one another's work.

Furthermore, quite apart from such direct utilitarian advantages, the scientist as a human being needs to know what lies outside of his own field in order to have a perspective on it. To appreciate the significance of his own activity, to know what he is doing and even what he is, he must have some idea of the territories which lie beyond his frontiers. Unless he is aware of the greater whole of which he is a part and unless he knows where he is situated within that whole he is only a gear spinning in a machine, which does not know what is moving it, or what it in turn is moving.

Root of the Problem: Plurality of Knowledge

There are therefore at least two distinct levels at which integration needs to be achieved, and the practical measures taken to bring it about must be adapted accordingly. In all cases however the ultimate root of the problem is the same, namely the plurality of knowledge available to man, and the measures employed must be governed by its implications.

The most important point in this connection is a fact which the history of science has made plain to all, that sciences differ from one another not only by reason of their subject matter but also because they involve different types of knowledge and different ways of obtaining it. This is true no matter in what sense you take the term *science*, but especially when you give it, as we do here, its broadest possible extension.

There are for example some sciences which have an historical dimension, others which do not; some which deal with really existing beings, others, such as mathematics and logic, which deal with constructions of the mind. Some sciences form hypotheses and then test them by experiment; others, such as those dealing with man, are unable to conduct experiments because of the nature of the subject they deal with; still others have no use for experiments because they proceed entirely by logical derivation from first principles—as for example does geometry. Some like sociology can arrive only at a statistical probability; others like chemistry can attain certitude about the outcome of a given conjunction of forces and materials. The philosophical disciplines need only the data of common sense as a starting point and proceed by intense reflection upon its implications; the experimental sciences, on the contrary, require enormous quantities of data which can be obtained only through systematic research employing artificial instruments and techniques of great complexity. The material world is studied both by the philosophy of nature and by theoretical physics; but the former is looking for the *essences* and *meanings* of things, while the latter is attempting to construct a schematic representation of their operations. Ethics is essentially and primarily directive; most other sciences are primarily *informative*.

Probably not all of the examples in this list will be equally

acceptable to everyone, but the general thesis, that the sciences differ from one another by their method, spirit and aim, and not merely by their subject matter, is hardly open to serious question. And we have confined our list to disciplines which can be called in some sense *sciences*; the differentiation becomes still more radical when one takes into consideration other disciplines also taught in schools of higher learning, such as the arts, in which what is principal is not the knowledge but the doing, and in which even the element of knowledge is intrinsically bound up with and conditioned by the affectivity of the subject.

The Language Barrier

In addition to, and consequent upon, differences in the type of discipline such as those we have pointed out, there is another important difference among the sciences in that each tends to develop a language of its own. This is one of the greatest barriers to intercommunication and general intelligibility. Now it could well be maintained that much of the technical vocabulary used in the sciences is unnecessary, being due merely to an unwillingness or inability to resolve complex matter into fundamental elements (to say nothing of the affectation of those who delight in being unintelligible to all but an initiate). To the extent that this is the case, one of the chief factors in integration will be the constant effort to rid the sciences of unnecessary peculiarities of expression. It would plainly however be neither possible nor advantageous to eliminate all technical language, for common speech lacks the precision and specialization required for scientific procedure.

In this connection it must also be noted that the style of technical language depends upon the character of the science which develops it. You could not develop a single technical language for the common usage of all the sciences, for what each science needs is not merely a vocabulary that is precise but also one that is adapted to the concepts, problems and situations with which that science deals.

Principles on Integration

These differences among the sciences as regards their type and their language help to explain why the mind that approaches them

finds them sometimes unintelligible, sometimes bewilderingly unrelated and sometimes in apparent conflict with one another. They explain, in other words, the need for integration so painfully experienced in modern intellectual life. They also make evident two principles which should guide all efforts toward integration. The first is that *there is a limit* to how far integration can be carried. This applies particularly at the level of communication among specialists. There are barriers to integration inherent in the sciences themselves, because each has, as we have said, a peculiar spirit and language which tends to bar the way to minds which have not mastered them. The very human limitations which oblige us to specialize in order to make progress are a guarantee that specialists will never be able to communicate with one another in the full daylight of complete understanding. Hence our striving for integration must be carried on in a spirit of moderation and complemented by a humble readiness to respect the mystery in which other men's specialties will always be partly hidden from us. Want of such an attitude will surely bring us to a pseudo-integration obtained by recasting one science in the mold of another and thus deforming it.

A second and more important principle to which we can conclude is that integration of the sciences is not just a matter of getting acquainted with them but much more of *discerning the distinctions* and 'antipathies' among them. This applies particularly to the integration which is to be achieved in the mind of the individual. He may familiarize himself with several different sciences, but if he is unable to recognize the distinction between them, his mind will be in a state not of integration but rather of confusion. No doubt some of the boundary lines between disciplines are largely arbitrary and for the sake of convenience, and can be disregarded without harm. But there are other cases in which the distinction is vital, especially when the disciplines in question touch on the same matter or are involved with each other. Thus it is of the highest importance when undertaking a physico-mathematical analysis of the material world to distinguish between a law of mathematics and a law of nature. Similarly, the *rules of conduct* laid down by ethics must be distinguished from the *patterns of conduct* observed by the sociologist.

It follows also that, even as regards communication among specialists, integration is not to be equated with a simple breaking down of the compartments in which specialists have isolated themselves. Apply the crowbar to the wrong wall and the whole structure will come down on your head. Integration will often be served better by recognizing the existence of a wall and knowing the reason for it.

Some Practical Observations

Since this paper is meant only to clear the atmosphere for discussion of specific methods, we will not attempt here to take a stand on the advantages of any particular methods. The foregoing remarks, if true, however, would seem to permit us by way of conclusion to make a few practical observations concerning certain efforts towards integration that one hears of today.

An integrational procedure used in a number of colleges consists of combining into a single course disciplines which formerly were taught in distinct classes. This has been done for example with sociology, economics and political science. It is for those who have had experience with such a presentation to discuss its advantages and drawbacks. We would merely remark that, even supposing that a program can be devised whereby the students will get an adequate view of each of the contributing sciences, and that a competent staff can be found to teach it, integration is still not going to result automatically. You do not integrate sciences in a human mind as simply as vegetables in a soup: by pouring all into a single container and warming gently while stirring. The critical work is that of ascertaining the distinctive character of the various sciences and their relations to one another; a particular manner of presentation can do no more than facilitate this.

A second integrational procedure often discussed these days is to take a problem "common" to several disciplines and study it consecutively from the viewpoint of each. Those who have tried this frequently remark on the difficulty of finding topics of discussion suitable to illustrate the various sciences concerned. Here we wish only to note that this is not merely a procedural difficulty but is *inherent in the very nature* of the sciences. Strictly speaking, there are no problems common to several sci-

ences. There are areas of encounter due to the fact that beings and events in the real world are influenced by factors pertaining to various sciences, but the problem or concern of each science will be specific to itself. Each science measures the world in dimensions incommensurate with those of other sciences; the configurations it recognizes, the elements into which it resolves matters, the point on which its interest bears, will always be peculiar to itself. Hence a group of sciences cannot be made to focus on precisely the same objective. The discovery of this fact in an attempted "team-approach" to a "common problem" is nothing other than an acute experience of the very problem of integration in a particular instance.

Our final remark: it is difficult to see how intellectual integration can be achieved without direct and explicit study of the theory of knowledge. By this we do not mean the epistemological problem of the validity of knowledge; we mean the discipline which, taking actually existing sciences as its data, attempts to ascertain their characteristics, classify them and relate them to one another. This does not presuppose, as some might be tempted to object, a mastery of all the sciences by any one individual; it is not necessary to master a science in order to discern certain outstanding features of it. Construction of an all-embracing classification of the sciences must indeed be a cooperative venture, requiring a great deal of contact between the metaphysician on the one hand (assuming that the construction of a theory of knowledge is the work of metaphysics) and the particular scientists on the other; but such cooperation is precisely one of the conditions of integration. Also we need not imagine that anything approaching unanimous agreement will ever be attained; but at least it is more fruitful to face the problem than to disregard it, and even the recognition of differences of opinion involves a certain implicit agreement and an approximation of integration. When and how such a theory of knowledge should be studied, in the context for example of a college curriculum, is not the type of question we wish to discuss in this paper, but to neglect it altogether would amount to expecting a mind to achieve integration without even giving explicit attention to the conditions which integration supposes.

Conclusion

The preceding remarks, even if accepted by anyone, will not carry him very far towards solving the particular problems of integration which he encounters. We have done nothing more than point out the basic notions and root of the problem, and then conclude with two "principles of solution," illustrating the latter by some only slightly more practical remarks. Even these principles do not point the way to a definite course of action. In fact we do not believe that any single course of action imposes itself as being the best. The ways of promoting integration are various, each with its merits and drawbacks. Nevertheless the concepts and principles which we have pointed out hold, we believe, for any legitimate effort to integrate; they are the common ground on which practical men can agree, even when differing on the methods they favor. Are they then useless? If you had been to Chicago last March and had listened to the discussions sometimes struggling ahead for great portions of an hour with scarcely two remarks making contact with one another—to say nothing of reaching agreement!—you would not think so.

THE HABIT OF READING GOOD BOOKS

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WHEN I was asked to address you on this occasion and began considering what I should say, I thought at first that I would try to forget that I had been one of your teachers. I would speak as from without, welcoming you into the great world, the world of action, telling you what a serious business life is out there and exhorting you to give a good account of yourselves. But I could not ignore the fact: we of the College belong to your past. What I have to say is *Farewell*.

If I am to speak, not for the College, but from the College and yet follow you in hope into the future, my general subject is given. It must be something you take with you from here and something that will be important in your lives.

Now I shall not be so superfluous as to describe to you the St. John's Program. It would be strange if there were need of that. Nor is the Program, in its content, something you take with you; rather it is something you leave behind. However, it is of your education or of a part of it that I would speak—a part of it that you could not or would not leave behind: the habit of reading good books.

The main concern of the College is the improvement of the student's mind, the strengthening and refining of its powers, the preparation that, though it may come in other ways, comes most certainly and best from studies such as you have followed here. Formal perfection of the mind is the proper end of a liberal arts college, for "liberal education viewed in itself," as Newman says in "The Idea of A University," "is simply the cultivation of the intellect as such and its object is nothing more or less than intellectual excellence," and he goes on to say: "It is as real a mistake to burden it with virtue or religion as with the mechanical arts."

But form is activity and must have matter to act upon. That Newman is thinking of intellectual excellence not merely as formal but as having a content of knowledge is clear from such a passage as the following:

NOTE: Commencement address given at St. John's College, 11 June 1956.

The intellect which has been disciplined to the perfection of its powers . . . cannot be partial, cannot be exclusive, cannot be impetuous, cannot be at a loss, cannot but be patient, collected and majestically calm, because it discerns the end in every beginning, the origin in every end, the law in every interruption, the limit in each delay; because it ever knows where it stands and how its path lies from one point to another.

This might well be a description of the mind of Aristotle, whom Newman himself called "the oracle of Nature and of Truth." But Newman soars yet higher as he continues to contemplate the ideal goal of liberal education:

That perfection of the intellect . . . is the clear, calm, accurate vision and comprehension of all things, as far as the finite mind can embrace them, each in its place and with its own characteristics upon it. It is almost prophetic from its knowledge of history; it is almost heart-searching from its knowledge of human nature; it has almost supernatural charity from its freedom from littleness and prejudice; it has almost the repose of faith because nothing can startle it; it has almost the beauty and harmony of heavenly contemplation, so intimate is it with the eternal order of things.

The comprehension of all things, even in finite embrace, intimacy with the eternal order—this is a large claim for human reason illuminated by Nature's light alone. But the natural light shines for Newman with almost supernatural brightness. For behind all the fine and noble things he says about education and knowledge and philosophy, behind his beautiful eloquence and uncton, is the Dogmatic Principle. A university teaches universal knowledge; the branches of knowledge "are not isolated and independent one of another, but form together a whole or system." And what is the guarantee of the truth of that system? Newman's answer is implied in his statement: "If the Catholic Faith is true, a university cannot exist externally to the Catholic pale, for it cannot teach universal knowledge if it does not teach Catholic theology." Thus the guide and master of that "illuminative reason and true philosophy," which according to Newman is the end of intellectual training, is Revelation as interpreted by the Church. "Descartes," Newman observes, "was too independent in his inquiries to be always correct in his conclusions," and the Aristotle praised by New-

man is Aristotle enslaved by Thomas, who "made him a hewer of wood and drawer of water to the Church" (the words are Newman's own).

"The philosophy of an imperial intellect," as characterized in "The Idea of A University," is very remote from anything professed by St. John's College, confining itself as it does to formal disciplines, to experimental facts and to the free discussion of ideas. Whatever opinions and conclusions, more or less comprehensive, consistent and adequate, you may have arrived at here are your own, have been arrived at, that is, by the exercise of your own critical and imaginative faculties disciplined by the liberal arts and nourished by the best authors. You have not been taught them by the College under the specious names of knowledge or truth. The College is not, like Newman's University, "an imperial intellect," and it does not teach universal knowledge.

It has however placed in your hands an important part of the literary record of "the best that has been thought and said." You have read a not inconsiderable number of the world's best books. You have of course forgotten much, you have forgotten most, of what is in them, but not all. Your fundamental notions and attitudes, your sense for conduct, your sense for what is beautiful, have been formed, tested and reformed in communion with these great writers. You have become serious with their seriousness. In their company you have begun the study of perfection, that harmonious perfection which unites what Swift—and Mathew Arnold after him—called "the two noblest of things, sweetness and light."

I have been saying "you *have*" rather than "you *will*," and I think I have been more right than wrong in doing so. But at the least my words express hopes for the future that are not groundless. For you have acquired the habit of literature, the habit of reading "the best that has been thought and said." You know what good company is and you will not be satisfied with anything less. You will not turn from the love of wisdom, from severity and disinterestedness, to the shallow and the mean. The humanity of the great classical authors will be a standard for your judgment, a goal for your endeavor; with the passing of the years, solace for your failure. You will be sus-

tained, in them, by "the long hope and the vast thoughts" that are proper to man.

I have said that the primary concern of the College is a formal discipline of the mind—the art and habit of thinking, which aims at intellectual excellence for its own sake apart from the consideration of virtue or religion or any practical use, and that the College prescribes to its students good books as supplying the best material on which to exercise their thought. Thus, incidentally but inevitably, it has given you the habit of literature. Moreover, by bringing forward its assigned books for discussion and for comparison with each other, not by classes according to form or content but as they come, in chronological order, the College emphasizes their generic character. The best name for the generic character of literature is poetry. For poetry is *making*, and a good book is something made by a man, out of his life-blood and in his own image. It is an organic, almost a living, thing—individual, unique. It is not merely an historical fact, a statement of doctrine, a contribution to knowledge.

In this sense, theory whether metaphysical or political, criticism and interpretation of life, speculation of divinity, may be poetry. Plato, Paul, Augustine and Spinoza, like Homer and Dante, are poets; if less purely and perfectly poets than Homer and Dante, they are not therefore less sublimely poets. All alike, on the foundations of knowledge and experience, out of their desire and faith, build their great edifices of vision and imagination.

If I dwell on the poetic character of literature to the neglect of traditional distinctions, I do not do so out of indifference to knowledge and truth but because it is as poetry that great books are always great. At another time and in another place History may deny, Science may refute, Faith may condemn, Morality may ban; but Herodotus, Moses, Lucretius and Aristophanes remain and are what they always were. Poetry never fails.

That good books are works of vision and imagination is certain. They are worlds for our entering, exploring, enjoying. That they contain knowledge and truth is also certain. For if it were evident that they are but "the shadows and dreams and false shows of knowledge," who would read them? But where in them and in what guise Truth is to be found, to what extent

and in what sense each one contains knowledge, on this we should find it hard to agree. Is the primordial fact the rain of atoms in the void, the Unmoved Mover or Love Abounding?

Books present themselves in the first instance to be entertained and understood. They require suspension of disbelief, rather than belief; they try to win our sympathy, to engage our feelings; they ask us to accept the conditions, to follow the argument, to live in the moment. Read in this way, they tend to assuage the fierceness of reason, the violence and self-will with which it fights towards Truth on its "own, one, favorite, particular line" and, by making "a stream of fresh thought play freely about our stock notions and habits," they keep us from the fatuity and vulgarity of self-satisfaction.

The education we get from literature is not merely intellectual education; it is also moral education, it is education of sentiment and of taste. This education Arnold called *culture*, a name that has been applied in the hundred years since he used it to so much that is trivial and facile that one tries to avoid it entirely. It already had for Arnold's contemporaries associations that he was at pains to disavow. But the *thing*, as Arnold said, "call it by what name we will is . . . the enabling ourselves . . . to get a basis for a less confused action and a more complete perfection than we have at present."

And because men are all members of one great whole (Arnold writes), and the sympathy which is in human nature will not allow one member to be indifferent to the rest or to have a perfect welfare independent of the rest, the expansion of our humanity, to suit the idea of perfection which culture forms, must be a *general* expansion. Perfection, as culture conceives it, is not possible while the individual remains isolated. The individual is required, under pain of being stunted and enfeebled in his own development if he disobeys, to carry others along with him in his march towards perfection, to be continually doing all he can to enlarge and increase the volume of the human stream sweeping thitherward.

Perhaps Arnold had too much faith in the social efficacy of culture. His faith rests at least partly on a conviction, unwavering in his prose writings, that the progress of the spirit is certain, that the ideal life is "the normal life as we shall one day see it." And so he calls the friends of culture "docile

echoes of the eternal voice, pliant organs of the infinite will," and speaks of them as "going along with the essential movement of the world" and "going the way the human race is going." In the fulness of time sweetness and light will prevail.

But the fulness of time is not yet. And in his poems Arnold is less cheerful and much less certain. If he escapes from despondency, it is not through faith in spiritual progress and in the triumph of culture but through the courage of endurance he learned from Homer, the resignation and dependence on self he learned from Marcus Aurelius and through human love.

What we miss in Arnold, whether calm and self-possessed or "stretching out his arms for something beyond," is sense of pleasure. He does not fail to say that poetry delights, that we win from it not only strength but joy. The striking thing is how seldom and how briefly he says it.

He would never have said with a modern writer on ethics that "personal affections and artistic pleasures" are the only "true goods" in our experience. And yet this statement, when properly interpreted, is incompatible with neither philosophy nor Christianity and assigns to literature under the aspect of poetry its rightful place in the hierarchy of happiness.

"Personal affections" include Christian love, both to God and to our neighbor, and philosophical friendship. (You will remember that Aristotle's supremely happy man, for all his self-sufficiency, has need of external goods; and of these, friends are the greatest.) "Artistic pleasures" include philosophical contemplation and the contemplation of Faith.

For perfect happiness, according to the Philosopher, consists in contemplation or vision. Now contemplation is the activity either of what is itself divine or of what is most divine in us, and this is the intellect as producing or making, the poetic intellect. Moreover the best and sweetest pleasure man can know is the pleasure that so accompanies and completes contemplation as to make one with it. Therefore, since artistic pleasures are not merely pleasures of the sensitive imagination but are especially pleasures of the intellectual imagination, of the intellect as making, the contemplation or vision which is happiness has the chiefest place among them. And Christian Faith, as a perfection of the intellect, by which it is able to see beyond its own power to see, is a supernatural imagination, and its activity

is a kind of contemplation more eminent than any known to Aristotle and more blissful.

Thus contemplation, whether philosophical or Christian, is a visionary and poetic activity constituting, as Aristotle said, speaking for philosophy, a more than human happiness. We may consider it a type of that enjoyment of literature by men merely as men which is possible to all, lifting us out of the little round of duties and necessities that are the staple of our days into a larger and freer life.

On the threshold of my study, Michiavelli wrote to a friend, I slip off my day's clothes with their mud and dirt, put on my royal and curial robes and enter, decently accoutred, the ancient courts of men of old, where I am welcomed with kindness and fed on that fare which alone is mine and for which I was born, where I am not ashamed to address them and ask them the reasons for their action, and they reply considerately; and for two hours I forget all my cares, I know no more trouble, death loses its terrors; I am utterly translated in their company.

What I have wanted to say is that as you continue to read good books you will become wiser and better and—if Fortune is kind—happier. If I have abounded in the sense and in the very words of Arnold and Newman I do not ask pardon for that. I should probably have done better simply to have cited them and spared my comments. Take away from "The Idea of A University" the Dogmatic Principle, make the consequent necessary corrections, and Newman has said everything that needs to be said about liberal education. The full and harmonious development of the powers of the mind, intellectual excellence as a good in itself, the love of ideas and the habit of thought, the comprehensive ideal, the general preparation and the practical end of training good members of society—all are there and with an eloquence not matched by any of our contemporary apologists. And Arnold is still the most persuasive advocate of Great Books.

Now, *Farewell!* May it be well with you hereafter, away from us, away from all this! And here I am reminded of Mark Van Doren's saying, as he stood in a window of McDowell Hall on such a day some ten years ago: "This is the most beautiful place in the world"—an extravagant statement, but I think it will find an echo in your hearts.

COLLEGES HELP THEMSELVES

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WHILE analogies never prove or establish a point, their use may sometimes be justified to underscore a particular problem. In this sense, colleges may be compared to individuals who are seeking a greater degree of self-realization and of personal integrity. Individuals can only do this through the most difficult of undertakings—to know themselves. The person who would search for a more satisfying life, who would seek for greater meaning to his existence, must raise some rather searching questions concerning himself. Why does he do the things he does? What are the wellsprings of his actions and feelings? Where do his own real interests lie and where has he been misled into seeking goals contrary to those interests? In short, who is he, what does he really seek and how can he discover those things for which he searches? Knowing the answers to all these questions, difficult as they may be to come by, still leaves the individual in almost the same state as before. He must, if he is going to find self-realization, be willing to change and to exercise the force of will to change.

Colleges and universities, particularly those which seem to have failed in finding an effective existence, must similarly search themselves if they would change their estate. What things is the institution really trying to accomplish and, of those, which are consistent and lasting and which are ephemeral? What are the basic motivations for practices and procedures? How many of them are based upon valid aspects of the institution and how many are based upon meaningless and unrewarding tradition or sentiment? What should the institution be trying to accomplish and to what extent has it been trying to accomplish things for which it is ill suited? To what extent has it been untrue to itself and, in so being, wasted its resources and energies?

To say that an institution should raise these questions is overly to simplify the matter. There are immense difficulties which bar truly significant self-analysis. In an individual these would be

NOTE: Address given to presidents of unaccredited colleges at Chicago, Illinois, April 1956.

called resistances. They rise up unconsciously to block inquiry which would lead an institution along more healthy ways. Many aspects of an institution which ought to be examined are denied scrutiny because of tradition. Teaching, for example, should be studied from every viewpoint, yet the tradition of academic freedom is so deeply rooted that professors are unwilling to have their classes observed or discussed. The argument runs that no one save the professor can really know how effective he is in teaching his specialty. Certain courses in the curriculum have always been there; hence their right to existence should not be questioned. Anyone knows that a liberally educated person should have two years of a foreign language: anyone who questions this is just anti-intellectual. The validity of small classes and the importance of the professor to them are equally founded on tradition. The fact that evidence is frequently contradictory about these questions is seen as sufficient reason to distrust any notion disruptive of what has always been done.

Institutions, I am convinced, just like individuals, possess something akin to an ego. Institutions which have been hurt, which have somehow failed to achieve their purposes, have sensitive nerves which they seek to save from further hurt by avoiding self-criticism. Thus in a very real sense a weak institution may be unable to see that it has weakened itself by trying to be all things to all men. It may be unable to recognize that putting in a journalism curriculum to gain five or ten new students is a weakening rather than a strengthening action. It may fear to realize that its library is not adequate in spite of the large collections of books willed by scholarly ministers of a past age. It may not be strong enough to observe that its faculty is really not prepared to do those things which its catalogue says it will. Rather than face up to these real weaknesses, it prefers to blame the competition of the state universities, to become critical of teachers colleges or to bemoan the low quality of student currently being attracted.

Such an institution is even less able to accept criticism from outsiders. A visiting consultant might see gross inequities between the financial state of the administration and that of the faculty. Yet faculty and administration alike would not be ready to accept such an observation. It is analogous to a counse-

lor telling a client that his repressed hatred for his parents is basic to his difficulties. The client simply rejects the idea even though it is true. Again a visitor might detect some really fraudulent advertising in the catalogue, which advertises thirty courses offered by a one-man department. Rationalization in the form of "We offer these whenever there is sufficient demand" is a typical defense. The frequently remarked criticism that the practices of a college are inconsistent with the objectives postulated for it is typically rejected—not because the institution is perverse in not accepting criticism—but because, at its level of strength it cannot do so without disrupting completely its faith in itself.

Then too, self-appraisal of an institution is bound to uncover individual vested interests. A man who has gained a reputation for the high-calibre students he sends to graduate school will resent an inquiry which discovers that most students gain precious little experience in his important discipline. A dean who has a quiet and secure future assured will resent attempts to get the faculty stirred up about educational reform. An autocratic president will resent a finding that the faculty and students deserve a greater voice in the conduct of the institution.

While these are major obstacles to an institution examining itself, there are even greater difficulties to plague doing anything about changing. There are for example marked conflicts in values. An inquiry may reveal that half of a faculty is poorly prepared and uninterested in gaining really significant further training. The obvious solution of requiring an upgrading of faculty or of changing it runs into the concern for individual faculty members. After all, Professor Smith has a daughter in college or Professor Jones has been having trouble with his wife. Such problems are of course real and their importance should not be minimized. However, the conflict of values they represent needs to be recognized. Similarly a self-analysis may suggest that the music curriculum is consuming a disproportionate share of the institution's budget. Yet music has been traditionally a part of the institution. The resulting inertia will very likely preclude any effective change.

Not only will conflicts of value make change difficult, if not impossible; the lack of adequate machinery for change will have

the same effect. No matter how much deficiency in a program is revealed in a self-analysis, unless there are techniques available for action the conditions will not be rectified. If for example the president spends his time away on fund-raising campaigns and the dean spends his time with routine clerical duties, there is no way of providing the leadership requisite for modifying a program. No matter how poor the quality of instruction is judged to be, unless very definite procedures are set up for faculty members to change their practices no improvement will take place. Regardless of how unbalanced a curriculum is found to be, unless a curriculum committee with power to act is created not a single alteration in the curriculum will take place.

Change of the radical sort which is demanded for weaker institutions to become strong is no nine-days wonder. It requires sustained effort over a relatively long period of time. Many faulty practices and weaknesses have been perpetuated over decades of institutional history. Only gradual rectification will work, and that requires sustained motivation. If institutions could be altered overnight there would be no colleges below the standards required for accreditation. Many faculties however tire of the efforts which must be expended in committees, in reading, in reversing practices and precepts. It is wearing for a faculty to move from one problem to another in a seemingly endless chain of perplexities. Unless it is given some very definite external reinforcement, it is quite likely to give up in despair with the feeling that improvement is not really worth the effort. Again the situation is analogous to that of an individual seeking to overcome personal problems. If they are at all serious he needs the support of a parent, teacher or counselor from time to time, just to gain a measure of reassurance that his efforts are not wasted. A faculty seeking to alter an institution must do the work itself: there is no other way to improvement. It does however need help and support from its administration and from outside agencies in order to keep at its task. There is in this connection a letdown on a campus after a sustained drive for accreditation. Faculty folk feel they have put in enough time on non-essentials and want to get back to the more comfortable way of life. Considerable leadership is required to overcome this tendency.

Without minimizing the force of these difficulties to self-awareness and to change, one can suggest some techniques which have been used to overcome them. There is first, and of crucial importance, the slow process of self-evaluation. By this I mean an entire faculty and administration examining every aspect of their institution in terms of what its purposes are and how well it is achieving its purposes. Such a self-evaluation presents several imperatives.

It requires strong administrative support. The president and dean must be convinced that change is in order. Then they must be willing to take those steps which can bring it about. They must be willing to give recognition to faculty effort. They must read and become familiar with educational theory and practice and let the faculty know that they are doing so. Too frequently a person not trained in the academic field becomes a president and then fails to do the study necessary to become conversant with educational problems. Or a professor of a discipline becomes dean and fails to do the study and thinking necessary to become a professional educational leader.

Secondly the participation of the entire faculty is necessary. No great modification of practice is likely to take place if only a small segment of the faculty is concerned. It is axiomatic that faculty members will whole-heartedly accept change only if they have studied at firsthand the need for change. Unless they do, they will just fail to carry out the prescriptions, no matter how logically they are made by external authority. Dividing the entire faculty into committees, each with an important phase to study, is the appropriate device. There should at the same time be set up arrangements by which the efforts of each sub-group can be reviewed by the entire faculty and translated into action. Further, these faculty committees need to be shown again and again that the administration supports them. Deans and presidents might well take time off from whatever deans and presidents do to meet with these groups. If faculty members are expected to take time off from teaching, surely administrators can similarly take time off from their other work.

Administrative support can perhaps be best made explicit if every aspect of the institution is open to scrutiny. There should be no closed doors. The travel of the president, the matter of

tenure, compulsory chapel and the assignment of departmental chairmanships should be as available as the curriculum and non-curriculum. Since finances are bound to be at the root of many of the problems of the weaker institution, it is particularly important that these matters be explored. Perhaps there are some expenditures which, if stopped, could move a school from the red to the black with respect to the budget. Perhaps the amount of money spent on bands, choirs and athletic teams does not bring the rewards presumed. One institution found that, instead of helping, its big-time football team was actually a drain of \$50,000 a year on the general budget. If a true self-evaluation is to be made, it should be complete. While this sounds dangerous, the experience of some schools has shown that it is a source of great strength. Antioch College for example weathered the depression to become an outstanding college when its president, Algo Henderson, let the faculty study finances and then make important decisions.

A last necessity involves more a point of view. There are a variety of ways of accumulating evidence. Testing can show how students do compared with those of other colleges. Comparison can be made, questionnaires administered. Now many of these techniques are far from perfect, but they may reveal evidence which is valid. There is however a tendency for faculties to accept evidence which supports its prejudices but to reject evidence which is contrary to its own preconceived notions. One institution obtained evidence that its graduates approved of its program of general education but felt that the teaching and testing was slightly inadequate. The faculty accepted the first evidence but rationalized the latter on the ground that students did not quite understand what was wanted. I would argue that a faculty should seek the best evidence available and then accept it even though it seems contrary to what they would like to believe. If the evidence shows that students are deficient in the humanities, within limits accept it and seek to find out why. If the evidence shows that half the students drop out of school before the end of the sophomore year, try to understand why. Don't rationalize the fact away by insisting that high standards are being maintained. In all probability standards have nothing to do with the matter.

Self-study has been found to be encouraged by the need to gain accreditation. It has also been encouraged by an institution participating in cooperative studies along with other institutions with similar problems. The North Central Association Study on Liberal Arts Education is an example of such an endeavor.

This study is a cooperative venture which has been in operation for 15 years. It originally came into being to find ways of improving teacher education. It quickly shifted its emphasis from the restricted one of teacher training to one involving all of the program of the liberal arts colleges. It has proven an effective means by which colleges can study various aspects of their programs and faculties can be brought to a higher level of professional development.

The study functions through a part-time director and staff and has over the years provided a variety of services for the participating schools. Most of these services can best be understood when considered in the perspective of the basic method of operation of the study.

A school electing to participate selects a faculty member to attend a four-week workshop held in the summer. This activity, of which two are scheduled each summer, provides instruction in contemporary thinking about higher education and considerable time, resources and assistance for the representative to work on some project in which he is interested. The ideal project would be one selected by his faculty as being of significance to it and one which it would like to study intensively. Such problems might be the improvement of instruction, the development of an evaluation or counseling program, the preparation of a required program of general education or an alumni study. The workshop participant spends his four weeks reading intensively about the problem and in making plans for how his faculty or faculty committee can go about studying the matter. At the beginning of the next fall, the participant reports to his faculty and usually becomes the chairman of a committee which will implement his planning during the year.

Once each year the director of the study or one of his assistants visits each institution and works with the local faculty committee on its problems. In addition, this visitor carries ideas

from one institution to another and frequently meets with faculty groups to discuss other matters of concern to higher education. Frequently he will be asked to address the entire faculty on some facet of education in which he is competent. He further will work with the administration for the day in whatever ways his talents allow.

As the work on the project progresses to the level of formal reports, copies are sent to the director of the study who distributes these to all 70 of the colleges participating in the study. These reports together with other documents likely to be of interest to people in higher education, are sent out once each month. Their purpose is to keep faculty members generally abreast of what is going on in collegiate education. At the same time a News Bulletin is distributed which attempts to bring the most recent thinking about education to faculty members.

Small colleges suffer from being unable to send faculty members to national conferences. A result of this deficiency is a provincialism on the part of many professors. The study has attempted to meet this need by working cooperatively with colleges in particular states to provide conferences in higher education. Through conferences held relatively close to home a larger number of faculty members have gained outside stimulation than would otherwise be true. In a somewhat different connection, the study has also encouraged cooperative research in restricted geographic areas. Eight colleges in Ohio for example are currently studying the problems of educating the able student. Five colleges in Illinois are studying critical thinking.

The study also sponsors other activities such as a book-lending service, but the ones described are the most important. Over the years some colleges seem to have profited considerably from them. Of course some institutions have been nominal in their participation. For those where strong support has been given to participation the rewards have been marked. People who have attended the workshops have been found to be vastly different as a result of the experience. They think broadly about education rather than in the narrow terms of their own activities. Schools have made elaborate alumni surveys, have instituted revised curricula, have developed counseling systems

and have made plans for expansion through participation in the study.

Other techniques could be suggested, but these are enough to indicate the direction in which institutions might move. It is not easy however to move some faculties into even these basic steps. A favorable climate of opinion needs to be generated. Some of this can be nourished by encouraging faculty reading. I have long been convinced that faculty folk read very little, and about their profession as teachers, virtually nothing. An institution might well begin collecting materials and encouraging faculty to read them. Then the judicious use of consultants who can lift the horizons of the faculty and give it hope might be stimulating. Providing workshops or faculty conferences both at the beginning of school and during the school year have been proven effective. One school for example closed its doors for two days, transported its faculty to a camp 40 miles away and encouraged it to deliberate about improving its program.

In addition to fostering a favorable climate of opinion a school might well begin its study by considering the kind of person it was trying to create. To what extent is it succeeding and to what extent are its practices related to the purposes it espouses?

This is essentially what I would call an evaluation approach. It involves deciding what really are the objectives of a school, what evidence can be obtained as to their achievement and in the light of that evidence what judgments are possible about the objectives and the educational experiences designed to achieve them. By starting with consideration of the product, interest of a faculty is insured because, regardless of what one might criticize in the American professorate, it is concerned with its products.

Lastly, a faculty needs to be given encouragement to believe that it *can* improve. Goals for self-study should in the long run be all-encompassing. Plans should be carefully enough laid, however, that intermediate goals are recognizable and achievable. As the faculty moves from one step to the next, the sense of accomplishment can help provide the high morale without which no change is possible.

IMPROVING INSTRUCTION THROUGH PILOT STUDIES

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DURING the last decade there has been a renewed interest in the improvement of college teaching. Influenced by such factors as mounting enrolment, increasing diversity in the background of students and the desire to have better programs, colleges and universities throughout the nation are devoting more time and effort to designing programs for the improvement of instruction. In 1950 the American Council on Education,¹ with the cooperation of the United States Office of Education, sponsored a conference to consider problems involved in improving the effectiveness of college teaching. More recently, the American Council on Education through the "Cooperative Study of Evaluation in General Education" explored means of improving college teaching through cooperative evaluation of instruction.² The Association of Higher Education, in addition to devoting attention to the problem of improving instruction, sponsored through its Committee on General Education the publication of "Accent on Teaching" which is an excellent report on the efforts of selected colleges to improve their general education programs.³

For further evidence of the national interest in the improvement of instruction, one can refer to grants to institutions and individuals by various foundations. The Carnegie Foundation for the Advancement of Teaching has supported conferences on the improvement of college teaching and has sponsored a research-grant-in-aid program designed to vitalize instruction through research; many institutions have received grants from the Fund for the Advancement of Education to conduct self-studies and, as recently announced, \$500,000 is being made available to institutions to conduct investigations that would lead to more effective

¹ Kelly, Frank, "Improving College Instruction," American Council on Education, Washington, D. C., 1951, p. 1.

² Dressel, Paul L. and Mayhew, Lewis B., "General Education: Explorations in Evaluation," American Council on Education, 1954.

³ French, Sidney, "Accent on Teaching," Harper and Brothers, New York, 1954.

and efficient utilization of teaching personnel. Certainly, all of these efforts attest to the healthy interest in the improvement of college teaching.

Approaches to Improving Instruction Vary

It is generally agreed that there is no one way to improve college teaching. For, to a great extent, the plan followed is influenced by the nature of the institution, the interest of the faculty and the characteristics of the students. One college may name a faculty committee to plan for a self-survey, another may be concerned with redefining its objectives or with measuring the progress of students, while another may be interested in redesigning courses. During this period of mounting enrolments many colleges are experimenting with new teaching techniques and programs.

Although efforts to improve college teaching may take many different forms and approaches, to be effective they should be centered on the teacher since, as Benezet⁴ observes: "The chief responsibility for the educational product lies in the hands of the teacher." In performing this task the teacher is in constant contact with the students. He establishes goals, selects learning experiences and evaluates student progress. It follows too that the improvement of an educational program requires growth or change on the part of the faculty.⁵ This change involves a process of re-orientation and may be facilitated by providing opportunities for teachers to acquire (a) new insights into the nature of students, the learning process and the demands of society, (b) new teaching skills and (c) new attitudes.

Using the Pilot Study As a Re-orientation Device

In 1952 the President of Southern University named a committee to study and plan for the improvement of instruction. In pursuing its task, the committee was immediately confronted with the problem of how best to involve the faculty. Toward this end the committee examined selected pieces of literature for in-

⁴ Benezet, Louis T., "How Many Cooks?", *Association of American Colleges Bulletin*, Vol. XLI, No. 4, p. 537.

⁵ Sharp, George, "Curriculum Development As Re-education of the Teacher," Columbia University, New York, 1951, p. 2.

formation on how to promote change on the part of a faculty and on what other colleges are doing to improve instruction. Concentrating on improving instruction for freshman students, the faculty, working in small study groups, devoted 12 months to (a) re-examining the existing program, (b) conducting studies on the capacities and needs of freshmen and (c) re-examining course objectives, course content and teaching procedures. After which, the goals of the freshman program were revised and sub-committees were named to formulate plans for achieving the goals.

The sub-committee on English was the first to complete its reconstruction task. Being dissatisfied with the results achieved through the then-existing Freshman English Course, the committee formulated plans for a communication course—reading, speaking and writing. The completion of the plans posed many questions: How appropriate are the goals? Is the course content adequate? What teaching skills are needed? How can the skills be acquired? How to secure faculty appraisal of the plan in ways that would facilitate its re-orientation? After some deliberation, it was decided that testing the plans on a pilot group would contribute considerably to supplying answers to the above questions. Moreover, it was thought that a pilot study would provide for the application of the principles of group-process teaching as advanced by Cartwright⁶:

1. If the group is to be used effectively as a medium of change, those people who are to be changed and those who are to exert influence for change must have a strong sense of belonging to the same group.
2. The more attractive the group is to its members the greater is the influence the group can exert over its members.
3. In attempts to change attitudes, values or behaviors, the more relevant these elements are to the basis of attraction in the group, the greater will be the influence that the group can exert upon them.
4. The greater the prestige of a group member in the eyes of other group members, the greater the influence he can exert.
5. Efforts to change individuals in a group or subparts of a group which, if successful, would have the result of mak-

⁶ Cook, Lloyd Allen, "Toward Better Human Relations," Wayne University Press, Detroit, 1952, pp. 84-89.

ing them deviate from the norms of the group will encounter strong resistance.

6. Strong pressure for change in the group can be established by creating a shared perception by members of the need for a change, thus making the source of pressure for change lie within the group.
7. Information relating to the need for change, plans of change and consequences of change, must be shared by all relevant people in the group.
8. Changes in one part of a group produce strain in other related parts which can be reduced only by eliminating the change or by bringing about readjustments in related parts.

In September of 1954, three experienced English teachers accepted the task of testing the plans on a pilot group consisting of a random selection of 25 students. The teachers of the pilot group scheduled conferences prior to each class session to discuss teaching procedures and after each class session to consider the effectiveness of the procedures; weekly English staff meetings were scheduled to examine and discuss reports on the progress of the pilot group, and members of the English staff visited the class sessions to observe teaching procedures and student reactions.

As will be shown in the discussion to follow, this pilot group experience proved to be an effective device for the re-orientation of the English staff.

Provided for the Involvement of the Faculty Members Concerned

It was mentioned above that the improvement of an educational program requires a process of re-orientation. This process is facilitated when the concerned persons are personally and centrally involved in the efforts and when opportunities are provided for the teachers to acquire new insights and skills. As expressed by Sharp,⁷ ". . . the re-orientation of a traditional teacher requires a process of re-education which will help him to work through his older conception of the curriculum and his older mode of teaching to a new conception and a new mode of teaching." Moreover, it is essential that those who are expected to be a part of the new program share in the re-structuring

⁷ Sharp, *op. cit.*, p. 5.

process.⁸ Apparently sharing this view, Benezet⁹ notes that "the administrator can dream all the new programs he pleases, and put them in the catalogue; but the teacher in the classroom, who has not shared or processed his dream, will continue to teach what and as he has always taught."

In this project all members of the staff (a) shared in the re-examination of the existing English program for freshmen and in the reconstruction of the course and (b) participated in testing the plans on a pilot group—some taught, others observed and all were a part of the evaluation conferences. Through these experiences in cooperative action, opportunities were provided for the teachers to acquire new insights into the nature of students, new attitudes and new skills. It is admitted however that due to differences in personality structures and in roles played, all teachers did not learn the same thing.

Provided a Threat-Free Atmosphere

In the re-orientation process there is a change in positions, from an old to a new pattern of behavior and values. When a teacher is considering giving up his old position he may be uncomfortable and apprehensive. The tendency to feel uncomfortable may be reduced if the teacher does not feel threatened or pressured. On this point, Allport¹⁰ states that "people cannot be taught who feel that they are at the same time being attacked." The teacher will be more inclined to change position if he feels free to participate, to agree and to disagree.

As this experimental study was conducted, from the outset the spirit of freedom prevailed. In addition to being involved in initiating the project, all staff members felt free to accept or reject the outcomes, and attendance at planning and evaluation sessions was by choice. Frequent visits to class sessions by those who were not teaching the pilot group, faculty appraisal of periodic progress reports, and weekly planning sessions contributed to keeping the lines of communication between the indi-

⁸ Lewin, Kurt, "Resolving Social Conflicts," Harper and Brothers, 1948, p. 68.

⁹ Benezet, *op. cit.*, p. 542.

¹⁰ Lewin, *op. cit.*, p. 67.

viduals and groups open—thus promoting collective thought and action.

Provided Group Support

Studies by psychologists and sociologists have demonstrated that groups play a major role in shaping attitudes and values of individuals. This is supported by Lewin¹¹ when he concluded that "the individual accepts the new system of values and beliefs by accepting belongingness to a group." In discussing the values of the group retraining process as revealed through research, Allport¹² states: "When members in concert vote to try an innovation, whether in matters of family diet or in attaining a new level of production on the job, the results seem better than those achieved by any other method tried in connection with the same experiment."

In this pilot study, as discussed above, all members of the English staff shared in the determination of goals, in the selections of learning experiences and in the evaluation of student progress. Although only three of the instructors did the teaching, the others attended the class sessions for observation purposes. This type of sharing tended to develop an in-group feeling—a feeling of belongingness as evidenced by the acceptance of the pilot study as an instrument for improving instruction on the part of those who at the outset were inclined to be reluctant.

After comparing the progress of the students in the pilot study group with the progress of those in the control group, the English staff informally agreed to adopt the new program. There is every reason to believe that the teaching procedures and outlook of every instructor who participated in this study changed since, as Sherif¹³ concludes, "When the individual who develops a range and a norm within that range independently is put into a group situation together with other individuals who also enter the situation with their own ranges and norms established in their own individual sessions, the ranges and norms tend to converge." Continuing, Sherif states: "When a member of a group subsequently faces the same situation alone, after the range and

¹¹ *Ibid.*

¹² Cook, *op. cit.*, p. 54.

¹³ Sherif, Muzafer, "An Outline of Social Psychology," Harper and Brothers, 1948, pp. 170-171.

norm of his group have been established, he perceives the situation in terms of the range and norm that he brings from the group."

Concluding, Southern University found the pilot-study device to be effective in making use of the group process of teaching—using the group as a medium of change and as a target of change.¹⁴ The experience (a) centrally involved all of the faculty members concerned, (b) provided a threat-free atmosphere, (c) helped to develop a feeling of belongingness and (d) contributed to improving the English program for freshmen. Because of these values, other subject areas of the university are utilizing this approach as a re-orientation device.

¹⁴ Cook, Lloyd and Elaine, "Intergroup Education," McGraw-Hill Book Company, New York, 1954, p. 243.

PLL TAKE THE TEACHER—YOU CAN HAVE THE GIMMICKS

KERMIT EBY

PROFESSOR, DEPARTMENT OF SOCIOLOGY, UNIVERSITY OF CHICAGO

I AM a circuit rider and have been for 30 years now. Labelled a professor, and conscious that one cannot be a professor unless one professes, I go about the country addressing churches, schools and unions. Almost always these days I am taken on the grand tour through the latest buildings and brought on tiptoe before the latest gadgets. In the schools it is lighting, in the churches mood, and in the union halls it is an air-conditioning system which I am called upon to admire.

I recently read about the latest of all devices in school architecture—an advanced design which permits a supervisory officer in the school to see everything going on in the room without being seen. Big Brother is not only present but invisible! This is of course the next step beyond the intercom system which permits the boss to speak without being spoken to. Both systems are diabolically destructive of manhood. A man who is any kind of man at all insists on facing the person to whom he would speak. Peeping, I think, is as despicable in the office as in the privy.

On one of my recent tours I was shown an entire room full of the latest IBM machines. These machines, I was told, made record-keeping easy. I was not terribly impressed, because I believe that too many shiny machines and too many new gadgets are spiritually subversive and debilitating. In the schools these methods inevitably turn the child into a statistic. And since machines are so orderly and children so unruly, the system must assert itself more all the time. This is what I sometimes describe as scientific memorization of the bones of the body. (I once had a teacher who thought she could keep me busy by making me memorize all the bones of the body.)

About a year ago I was a teacher at a Methodist School of the Prophets. My classes were composed of ministers. One of

NOTE: Speech delivered before the Political Science Club of the University of Chicago, 20 April 1956.

the brethren took me for a walk to tell me about his new plant, which had everything from shiny kitchens to earphones for the deaf, plus a mortgage. I asked him if he alone carried on all these activities of suburban Methodism. "Not entirely," he replied; "I did have a part-time secretary, but she quit because she was underpaid." I asked him if he did not think that he would be better served with a full-time secretary, assistant minister and educational director. "Yes," he said, "but costs for staff go on year after year. Mortgages can be lifted. And until the debt is paid it is a unifying force."

This reminded me that I myself happen to be a member of a church whose mortgage has been paid and whose country-club element has prevailed. Ten thousand dollars is now being raised—for air-conditioning in the church. I expect that this is an effort to duplicate the atmosphere of the catacombs, which were so cool. However, that is not the reason given. Rather "we need a project which will unite us. We also need comfort on hot summer days in order to get the Lord's work done."

I am willing to wager that those who will not do the Lord's work unless His House is air-conditioned will not do the Lord's work at all.

This same church, by the way, tried to hire an educational director for \$3500 a year or less—and to date no educational director has appeared on the scene. Nor does this church have a library of even a dozen good books which might be of use to a Sunday-school teacher. Needless to say, this church totally lacks inspiration.

In Washington, D. C. union halls are being dedicated every day, one more ostentatious than another. As a cynical unionist once expressed it to me: "Nothing is too good for the workers—whom the workers employ." But it is obvious too that the workers are proud of their glass-topped desks which their bosses enjoy. The psychology of this enjoyment might be stated as "The people who represent us are big and rich and powerful." These union monuments are not fully equipped unless they have bars and occasionally slot machines. A young protégé of mine recently discovered that his educational program was financed from the earnings of the one-armed bandits. At the time he was young and idealistic and carried away with the idea that

economic choices are moral choices. He believed that it is not the amount we spend but what we spend it on which determines our life.

It seems to me that the union movement would be better served if there were fewer Philip Murray and William Green halls, and more Murray and Green scholarships for the sons and daughters of working men. If there were thousands of full-support scholarships, many an able young person might be able to get an education who otherwise may never see the inside of a post-high-school class. Most certainly this would be a better way to maintain our much talked about freedoms than to be forever holding out our hands for government subsidies for military training.

Our churches parade the statistics of an ever-expanding membership; our schools are proud of their growing number of graduates; our unions boast of their dues-paying members. We assume that it is not quality that matters but only quantity. The fallacy in such reasoning is very simple. In actuality, the man is always more important than the system. Recently I checked through the officers' report of the AF of L Teachers Union, published in *The American Teacher*. The entire issue was devoted to salaries, tenure, retirements and so on. Now certainly these things are important; it is important that, especially in the United States, the teacher stand up for his rights. Too often in this country he has been treated like a glorified hired hand. But it also seems to me that some part of that magazine should have been used for discussion of the real problems inherent in teaching, especially those problems suffered by big-city teachers overwhelmed by the system. The big-city teacher in the public school system must keep endless records, teach numberless classes, take on so-called "extra-curricular" activities, and in general act as mother, counselor, administrator, policeman, bookkeeper and politician. As the years pass, she is increasingly overwhelmed by the very massiveness of detail work, so that the question arises, "when does the teacher get the time to teach?" Meanwhile she is expected to be forever responsive to the often impossible and conflicting demands of schoolboard, principals, parents, supervisors, other teachers.

Now the teaching process itself is a difficult one. It is essentially the task of filling up a vacuum. The teacher, standing

alone before her class at the beginning of that 40-minute period, realizes that the creation of the situation depends upon her. It is not merely intellectual knowledge that is required of her: it is emotional intensity. A friend once told me that teaching was a job for "controlling women." This is to some extent true; it is also a job demanding imagination, the ability to abandon oneself to the situation, the ability to be coherent and focused under great stress. My question then is: "Why not let the teacher concentrate on teaching, and give the P.T.A. jobs, the hall monitorships, the bookkeeping and all the other time-consuming chores to professional secretaries and policemen?"

But the system is as it is. Not only do we harry our teachers with continuous chores; we insist on further harrying them with loyalty oaths and an unceasing list of taboos. I come more and more to understand what Jesus meant when he said: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

Perhaps the first of "these things" to be added is respect for self and for profession. I have always been angered by George Bernard Shaw's comment: "Those who can, do and those who can't, teach." I know better. I know that the good teacher is an artist. The good teacher must stimulate and excite and create clarity; she must have endless sympathy and yet, within the confines of the role, must remain as far as possible impartial and impersonal. She must, then, be a real *mensch*. How many of our teachers today could qualify for the appellation of *mensch*? Very few. The system itself seems set up for the precise purpose of discouraging real people from entering the profession at all.

There was an analogous problem in the CIO of finding writers who could express clearly and yet with feeling what they knew. Research men came easy, lawyers came easy but at higher prices, statisticians were to be found with little or no trouble. But pamphleteers? No. I have found the same lack of ability among my students at the University of Chicago. Here we produce intellect bricklayers whose job it is to produce from other people's material the same old houses.

Then too, since our entire culture teaches us to suppress and

distrust our emotions, we have large blocs of practicing intellectuals and teachers who refuse to *feel*. And without feeling there can be no commitment and no pamphleteering. Therefore there is very little real conversion in the mass movement described as a "return to God"; little education in the diploma mills which grind out the orthodox; no desire to change the world—in the dues-payers who make up our union membership rolls.

I feel that men who work in modern production plants must get more from their unions than protection of their economic security. The union, if it is to feed its members emotionally and spiritually, must be a way of life, a means through which men give expression to their leadership, a place where they can achieve effectiveness. Today, most union members stay away from the meeting halls as often as possible, just as most teachers would *like* to stay away from P.T.A. meetings. Perhaps, after all, there is an inevitable mechanization inherent in the process of small groups becoming big groups. When we move beyond the cell and its close comradeship into the national offices, we must have bureaucracy. And on many levels the bureaucrat is always the enemy of the artist and the prophet.

I have often wanted to rewrite the histories our young people study, in order to relegate the Caesars and the Hannibals to the background and to bring the prophets and the dreamers and the artists to the forefront of the action. The great teachers—Socrates, Buddha, Jesus—would be emphasized in such a history. Why indeed were they great teachers? Certainly one generalization could be made: in order to teach well at all you must have the ability to rejoice with those who rejoice and weep with those who weep. The artist role on that level means the ability to be an *actor* as well as a warm and sympathetic human being.

Even in this haven of scholars, I maintain that a student is more important than a footnote. The teacher needs his students perhaps more than the students need the teacher. The artist needs his audience. And since the world has always fed the artist out the back door of the manor house, the teacher (until recently) was treated with the same kind of *noblesse oblige*. There is today great talk of the artist and his role in society,

and for that matter, great talk of the teacher and his role in society. (Social scientists talk a gobbledegook of their own, and it is fashionable nowadays to talk of people "in terms of" *function* and *role* and *societal value*, and of *relating to function*, etc.) Certain types of literati can become quite pompous about the *role* of the artist in society; and an awful lot of *educators* can become unbearable with their talk of *educating* rather than of *teaching*. (Like those people who prefer to be called ladies rather than women.) The artist in most societies of the Western world has been a little higher than a servant and a little lower than a good head butler. Homer was evidently not ashamed to be a wandering minstrel; Francois Villon wrote poetry without any idea of his *societal value*. Since he was also a robber chief, his societal value was probably questionable.

Today the role of the writer is still that of the wandering minstrel: he *entertains*, and through entertaining tries indirectly to make people better by refining their senses and broadening their insight and deepening their emotions. The good jazz musicians of our time are, through necessity, conscious of their age-old role: they wander from town to town because they must; they play with one eye on the horn and the other on the possibility of enough largess to keep body and soul together. But the literati today are quite often more pretentious. Enough of them can make big enough money to keep themselves well and when they are paid very well they often become pretentious, like Herman Wouk. When they become pretentious they find an outlet in the magazines for all sorts of ideas concerning their relation to society, how society should be, where society is *at*. From Wouk and his backers (such as *TIME* and *LIFE* magazines) we get great piousness about the greatness, richness and superb health of America. Meanwhile, the jazz musicians who still sing of those profound human emotions beyond *societal value* and *specialization* and *problem-solving* and America as the greatest country ever, still go on quietly being fed out the back door.

Analogous to the reality of the artist's existence, as I have said, is that of the teacher. Traditionally the great teachers have been lonely, wandering men—men who were grateful for one real student. Jesus Christ had twelve disciples, and one of them was

Judas Iscariot. The teacher's job in this tradition has also been to refine the emotions of men, to clarify, to inspire. The teacher is only occasionally an actor, an entertainer, but certainly he shares the function of the gadfly (which Socrates saw so long ago) with the artist. Great teachers, like great artists, have been traditionally far ahead of their world and of most of the people in it. Saints and heroes, Jacques Maritain tells us, are the great teachers of mankind.

Therefore let us go on building monuments to our great lost dead. Artists and teachers who were superb nonconformists during their lives become the fountainhead of orthodoxy at some time after their deaths. In this way the institution gets its own back. Mozart was buried in potter's field and yet his pure white bust is enshrined today in every music conservatory worthy of the name. Our attitude today is hardly different than in the 18th century. We feed a few of our writers and artists and teachers well—the few who are willing to tell us what we want to hear, to lay on our slick appraisal of ourselves with a trowel. We then point to our Wouks with pride, and say: "See how rich and fine is America! How we do appreciate the arts!"

And meanwhile the majority of our real artists go on getting fed out of the back door. The majority of our real teachers meet a much more horrible fate: they are enshrined in a plaster cast of respectability and most of them, lacking superhuman resistance, are finally fed like corpses into the maw of the well-gadged institution.

HONOR TRIBUS COLLEGIS, DOCTORIBUS PHILOSOPHIAE,
SECEDENTIBUS A COLLEGIO OLIVETI,
ANNO DOMINI MDCCCCLVI

JAMES NEWCOMER
DEAN, OLIVET COLLEGE

They have no need of adulation. The deeds
That they have done—a strange heroic word,
That “deeds”, to use of teachers, who act with pen
And tongue, not gun and sword—their deeds outspoke
Our praise. Plain words of thanks and bread broken
Together in this college hall must pay
Our debt at Olivet to three whose names
And hearts are built into the college that
We are and shall be.

What Roderick has done	Dr. Roderick
Is the flight of birds—configuration backed	Scott, Professor of
By the universe; and ignorance, wide-eyed	Philosophy and
And twenty, has listened to wisdom's wings in Shipherd.	Religion
Plato has had again his Academe.	
Not priest but apostle, he, because he loved	
His God, has made his life a gift, fulfilled	
The Law and the Prophets.	

Emily, with the gift	Dr. Emily
Of tongues, forged the tool to unlock cultures—	Schons, Professor of
Her pledge, if taken, the privilege, hard won,	Modern Languages
To hear the tumblers fall, to make the door	
Ajar and look on foreign treasure. Euclid	
Speaks in her through conjugation; the law	
Is syntax; beauty is the truth of knowing,	
Irrefragable as Newton. In their courses,	
Like stars, words are the certain worlds of wisdom.	

For William Roy profession is the law.	Dr. William Roy
To serve the coming generations has been	Mitchell, Professor of
To face the fixed star, to say, “HERE is the path!”	Education
His rectitude has been a beacon, bright,	
And like an arrow sure, sharp and clean.	
To him, challenge has been invitation.	
Churchman, husband, father, teacher—the sum	
Of service outruns measure.	

Olivet,

Mark these three well. Their trumpet blasts and their
Soft melodies will be the echo heard
In the turning leaves of books, sounding still
Off the granite walls of Burrage and the Church
And the mellow brick of Shipherd. The harmonies
Within our halls are richer now. And the boys
And girls who walk these corridors and stand
In the shade of the oaks, listening, will hear
The names of Scott, Schons, and Mitchell chime
In the call to do their duty to God and man.

MEANS TO AN END

ROBERT P. LUDLUM
PRESIDENT, BLACKBURN COLLEGE

THE president of a college has much to do with money—too much, I often think—so that he is prone, unless he keeps continually alert, to become absorbed in money as such instead of remembering that it is a means to an end. He has a connection both with the acquisition of money and with its expenditure, and his relationships with both aspects may not be uniformly pleasant. When expenditure is involved there has to be a good deal of nay-saying, and when acquisition is desired there is sometimes a good deal of nay-hearing.

We recently have had a fund at Blackburn College, however, whose expenditure I have watched with nothing but pleasure. The fund amounted to a good many thousands of dollars and was given to us by three foundations for special academic uses. I had explained to the foundation officers that we had academic needs which the regular annual operating budget could not afford to fulfill. The officers, recognizing the needs, most generously made the funds available.

Members of the Faculty had made requests for things, tangible or intangible, which would make it possible for them to teach more effectively or to carry on research and scholarly activity which would benefit them professionally and thus enrich their teaching. To the degree that faculty members have better equipment or better facilities, their teaching can be more varied and stimulating. The ultimate beneficiaries of the fund therefore are the students.

What kinds of needs did the faculty members disclose? They ranged from large and expensive items to smaller ones which were not physical and permanent. In the Department of Biology the greatest need was for new microscopes of greater power and precision than the instruments we had been using. Ten new microscopes were accordingly procured. The Department of Music had been struggling with pianos which were progressively more difficult to keep in tune. From the special fund came money to buy a new grand piano for the chapel, where recitals and concerts are given, and four new practice pianos for the music building. Less expensive material additions include such items as a

24-inch physical-political globe for the library and special phonograph records for various departments. Among the less tangible items were small provisions for studies of the curriculum and for completion of scholarly projects.

What members of the Faculty wanted most of all was the essential teaching tool, books. Special collections such as a complete file of *Chemical Abstracts* were requested. So were files of other learned journals. In addition there were a great many individual volumes the acquisition of which the faculty members were convinced would be of great help in the conduct of their courses. These books did not fall into the category of absolute essentials, but they did qualify as exactly the kind of thing the special fund was intended to do: to improve the academic program at points which the regular annual budget could not cover.

Members of college faculties are devoted, idealistic and industrious. By and large they are ever alert to discover and to employ means of improving their teaching. What impedes them, more often than not, is lack of money to obtain the materials—books, equipment or what not—for their purposes. What gave me pleasure in the expenditure of the special fund was to watch the expressions of faculty members light up as they heard the news that items long wanted would now be available to them. My own pleasure continued when the items arrived, and still continues as I watch the enjoyment with which faculty members and students use them.

How true it is that everything done at a college is done because it contributes to the learning process or aids the personal and social development of the students. Libraries, classrooms, dormitories are built not for themselves but because they further the purposes of the college. Faculty salaries are increased because the faculty members deserve to be suitably compensated, to be sure; but the appointment of able faculty members in the first place, and the raising of the level of their compensation, also are accomplished because they contribute to the basic aims of the institution.

So it is, or should be, with everything we do. Unfortunately however we too often become so engrossed in the activities themselves that we forget that they are means not ends. The most striking thing about our special fund is that it was clearly, purely, directly aimed at strengthening teaching and scholarship.

A TREE BEARING MORE FRUIT

SAMUEL B. GOULD
PRESIDENT, ANTIOCH COLLEGE

I AM deeply honored by this opportunity to come personally to Wilberforce University today, to participate in this significant occasion and to pay tribute to a sister institution now completing one hundred years of service to mankind. This is a day on which you may rightfully hold your heads high. For you are looking today not only upon one hundred years of education and religious training which have passed; you are looking also at the next hundred years during which your vitality will increase, your opportunities for service will multiply and your ideals will come even closer to being achieved.

Even a single glance at the story of Wilberforce's first hundred years reveals a struggle, first for survival and then for progress, which is of heroic proportions. The deep religious foundations of the institution have stood it in good stead during the early bleak years, just as they have continued to provide the basis for growth and strength in more modern times. Crises can either destroy or create anew; it is to the everlasting credit of the distinguished scholars and administrators of Wilberforce, as well as the friends who saw the validity and worth of its purposes, that the University has emerged from each of its crises with unabated zeal and with unquenchable faith in its future. It has never swerved from its dedication to the task of assisting young men and women of the Negro race to finer and more rewarding places in the sun of American life. Through such dedication the University can point proudly to its founders and their successors, from Daniel Payne, whose vision in 1863 created a new institution out of the remnants of the old, to President Charles Hill, who today is giving such impressive leadership. It can point to an ever-growing roster of graduates who have made their mark as teachers, as theologians or as leaders of their race in other professions and business pursuits. As Wilberforce looks ahead, an even broader opportunity beckons,

NOTE: Address given on the Centennial Founders Day, Wilberforce University.

awaiting only the same selflessness and devotion of its present and future administration, its faculty, its students and friends as they follow the pattern of their forebears.

May I, both for myself and for Antioch College, express the good wishes of our faculty and students and the hope that our neighborliness as institutions of learning will continue to be a pleasant and creative characteristic of the future. We have good reason to be friends, not only because of our proximity to one another, but because we are united in the task of building generations of free and enlightened citizens who will walk the earth with humility, with resolution and with dignity.

As I thought about the major theme of this Founders Day celebration, I remembered a quotation from Sir Francis Bacon which seemed apropos to the occasion and reflected the attitude with which I am certain this celebration is being approached:

If you will have a tree bear more fruit than it hath used to do, it is not anything you can do to the boughs, but it is the stirring of the earth and putting new mould about the roots that must work it.

An occasion such as this is one during which we look to the future. We look to a future in which higher education will be strengthened so that it is a tree bearing more fruit. We are not concerned with the mere pruning of branches which can be achieved by changing a course of study here and there or shifting an emphasis in a curriculum. We are concerned rather with getting to the heart of our basic problems in higher education.

To see our future way clearly we must first examine what has happened in the past hundred years. Perhaps we do not realize often enough that a series of cultural and educational revolutions has taken place in America during this time, revolutions directly connected with the growth of higher education.

The first of these revolutions created a vast system of public education such as the world had previously never known or dreamed of. While it is true that the concept of free education for all, supported by general taxation, originated much earlier than 1856, it is also true that the development of this concept to its present gigantic proportions is the product of the last hundred years. The egalitarian principle was the rallying point

of the revolution; the result is a huge, sprawling structure of public education providing for millions upon millions of our youth through secondary school and even reaching into the areas of higher education. Nowhere else in the world has such a phenomenon taken place, yet it is accepted by Americans today as though it were commonplace.

The second revolution was that which during the past hundred years began to place heavy strictures upon the inclusion of religious training in our educational institutions. Let us remember that the earliest institutions of learning in America were usually directly connected with the church. They were primarily designed to produce ministers. Hence there was no question about the place of religion in education. But as our educational system developed, freedom under the Bill of Rights to worship as one chose was interpreted to include freedom not to worship. The separation of church and state, which is one of the cornerstones of our democracy, was reason enough to keep religious training out of our public schools. And even though almost all the private institutions of higher education can trace their origins to some religious denomination, the last hundred years have brought about either a severing or a weakening of the ties with the church. This was not the case at Wilberforce, and so this particular trend was perhaps never of great concern to you. But as a national characteristic it was more and more in evidence.

The third revolution was one which was *truly* a phenomenon of the last hundred years. This was the wave of sentiment toward specialization and an appreciation of its benefits that bordered on idolatry. This was true particularly in the physical sciences, but it showed itself in the other areas of knowledge as well. The demands and opportunities of an industrial civilization threw a new spotlight upon the technical expert. The expansion of our way of life, with its new inventions, complicated to create and complicated to operate, inevitably led to a concentration upon knowing a great deal about something rather than a little about many things. In medicine the general practitioner took on an obsolescent quality, in science the chemist found he could devote his life to only one small portion of the field, and ten or fifteen kinds of engineers emerged. Even in the social

sciences and liberal arts this same specializing emphasis became more and more the pattern. And the materialistic aspects of our culture grew even more important. Freedom of opportunity was much more often linked to the piling up of material wealth than to the acquisition of wisdom.

When we look at the results of these cultural and educational revolutions, there is much evidence to reassure us, at least superficially. Professor Theodore Greene has summarized it well:

When, in the entire history of mankind, has so huge a society been so well fed, well clothed, well housed, well manured, good natured and well disposed to the peoples of other nations? Not only are the vast majority of us secure against abject poverty and squalor, tyranny and fear; more and more of us are able to live lives of unprecedented comfort, both physical and mental, with ever more leisure, ever-increasing longevity, and the economic resources with which to realize many of our heart's desires. . . .

Much the same can be said of our over-all pattern of education. Never has a society undertaken to educate nearly all of its young people or to carry so many hundreds of thousands of them so far up the educational ladder. . . . Formal education has now become one of our great American industries.¹

These are all surface manifestations and they appear to have been largely governed by a general philosophy of utility. America was concerned with matters of simple literacy, of preparation for the fundamental actions of citizenship, of getting men ready for their jobs. Most of all, America was concerned with having this occur to as many of its people as was humanly possible. And no one would deny that America did well in all these respects.

I am not contending that no distinguished or scholarly work was done in America during this time. On the contrary, we can find ample evidence of splendid results in our colleges and graduate schools. But my point is that the preponderance of attention was given to the more fundamental and utilitarian processes of creating a literate and technically competent population, interpreting the more abundant life more in terms of the body than of the spirit.

¹ "The Surface and Substance of Education," *Scripps College Bulletin*, October, 1955, pp. 15-16.

These cultural and educational revolutions merely took us to a threshold, and more permanently significant aspects of education remain to be explored. As Professor Rabi, the eminent physicist of Columbia University, says:

Every generation of mankind has to remake its culture, its values and its goals. Changing circumstances make older habits and customs valueless or obsolete. New knowledge exposes the limitations, and the contingent nature, of older philosophies and of previously accepted guides to action. Wisdom does not come in formulas, proverbs or wise laws but out of the living actuality. The past is important for understanding the present, but it is not the present. It is in a real sense created in the present, and changes from the point of view of every generation.²

New cultural and educational revolutions are replacing those of the past hundred years or more, differing from the old in their aims and governed by different principles. It is heartening to see that they relate more closely to what Professor Greene calls "the inner substance" of education instead of its superficialities. They come closer to answering the kinds of questions which have plagued educators for generations. For example, why are college students so frequently less rather than more intellectually curious after a year or two of college instruction? Why has the concept of education as a continuing, lifetime process never really been understood by the college graduate? What kinds of *people* are we turning out, regardless of the knowledge and training they have acquired? What sort of philosophy of life do they have? What sort of concern for their fellow men do they indicate, not only in words but in action?

Time does not permit me to do more than deal briefly with the nature of these new revolutions which promise so much for the next hundred years, but I should like at least to mention them specifically. I believe higher education can scale new heights of achievement as it becomes more and more concerned with such trends and allows them to supplement or augment what has already happened.

The growing and exhilarating emphasis upon the liberal arts and the humanities is the first and possibly the most outstanding

² "Science and the Humanities," I. I. Rabi, p. 3.

of these new movements. In the face of the ever-increasing demand for engineers and other scientific personnel, there is a steady pressure towards giving the humanities a greater role to play in the fashioning of future generations. It apparently took World War II and its aftermath to awaken the American people gradually to the realization that the soul and spirit of man were more important than his technical skill. Today the liberal arts colleges hold the spotlight as they have not held it in almost a century, with business and industry joining others in the recognition that even material success today demands a "whole" man, and not just a technician. The simple wisdom of the ages appears to have new meaning for us today, and we see as never before in this country the need for the liberalizing influences of philosophy, literature, history, art, music, and in general the study of mankind.

The renaissance of interest in liberal arts has brought about a correspondingly new concern for the fate of the superior student in higher education. We are beginning to understand that mass education alone will not guarantee for us the development of leaders which is an essential to the preservation and growth of democracy. If we are to have the highest calibre of leadership in politics, in diplomacy, in the professions or in business, then we must consciously single out our youth with the highest potential for the most intensive kind of training and personality growth. Here is a new interpretation of the egalitarian principle, which in spite of all its splendid motivations can tie us hopelessly to mediocrity if we are not careful. The egalitarian principle is sound and wholly defensible, but only when it does not take away opportunity from our best minds. During the last year or two we have seen the first truly organized major effort to search out our finest young people and to assure them a continuing education. Imperfect as the first attempt may be, it is a new and revolutionary concept for America and one which holds out great promise.

The interest in the superior student is not the only revolutionary change we see in the egalitarian principle. Even more dramatic is the long overdue extension of the principle to include all races in America. Spearheaded by a reinterpretation of the law of the land, this extension opens up new vistas of

opportunity for millions of people who will now make even broader and stronger their already splendid contributions to the culture and growth of America. Nor should any present and temporary difficulties in the wider establishment of this principle cause anyone to doubt that the impact of this educational revolution upon the next several decades will be immeasurable. I need not dwell upon the profound changes which will inevitably result for Wilberforce University in its next century of progress because of this fundamental step. I am certain that they are constantly on your minds and in your hearts.

Another new movement in our present culture is that brought about by the tremendous development of mass communications. What makes this important is the effect the mass media are having upon the general integration of the American people. When as many as sixty million people are subject to the same stimuli simultaneously, when there is such interchange between different areas of our country of ideas, folklore, music and other aspects of the American scene, then the so-called hinterlands with all their implications disappear. The farmer in Idaho and the apartment dweller in New York hear, see and read the same things at virtually the same times; they become closer to one another eventually than they themselves perhaps realize. There are educational overtones to this phenomenon, most of which still remain to be explored. There are opportunities for education to use these media of communication broadly and wisely.

One other revolution in education which appears significant to me is perhaps more apparent to those of us who are connected with non-church-related colleges. It is the beginning of a more forthright approach to the place of religion in education. The current of attitudes and opinions in higher education is running counter to the previously accepted philosophy that in non-sectarian institutions there should be little if any attention paid to religion. Just as we are witnessing a new wave of interest and enthusiasm in the country at large for organized religion, so are we experiencing on college campuses a new awakening to the values of religious study and activity.

We define liberal education so often as the type which develops the "whole" man. Does it not seem obvious that the "whole" man is not created until he has come to grips with the

problem of his religious beliefs and has determined at least tentatively what his own personal relationship is to the religions of the world? This question is being answered in the affirmative at more and more colleges today. The young student who really believes in liberal arts education today is unavoidably forced to give real attention to religion. This is assuming also that the person wishes to understand the world he lives in, how it became what it is, how to struggle with its problems and how, hopefully, to solve them. For every phase of knowledge he touches shows connection between itself and religion, whether it be history, physical science, music, art or any other. Religion is and always has been an integral part of human life and therefore must be part of education. A new awareness of this simple fact is changing the attitude which a good part of higher education previously held as to its responsibility where religion was concerned.

It is particularly noteworthy that the principles which underly these new movements in education differ from the essentially utilitarian principle of the last several decades. They represent very basic changes in the American pattern, changes which are most encouraging.

One of these principles is that of integration, which arises from the change in the character of our population. The original "melting-pot" concept of America is as valid as ever, but the various ethnic groups which came to this country years ago are now well along in the process of assimilation. This has helped to raise the general level of education and to cause it to set its sights higher than ever before. Furthermore, the immigrant and minority groups have developed a fierce pride in their ability to utilize the educational opportunities which America offers. Where first-generation Americans were preoccupied with acquiring literacy and citizenship, the second and third generations have moved steadily into the ranks of professional men and women and business executives. Their contributions to the fine arts have also been tremendous and have added vitality and color to the cultural aspects of our society. Now we are concerned with ways of developing deeper and more lasting understanding among these groups in our country. And just as we are seeing more clearly the value of not compartmentalizing people, so are

we also tending to integrate the various subject-matter components of education.

The other principle is that of humanitarianism, an attitude which has given remarkable impetus to all the new educational movements which I have listed. The increase in regard for the individual, the efforts to develop him to the fullest in his total personality, the recognition of the "value of authentic quality and responsible leadership in our cultural, social and spiritual life,"—these are part and parcel of the new approaches of education in general and higher education in particular. They are not yet realized, it is true; but the fact that they are steadily emerging and are increasingly the major items of consideration by educators is an indication of a most encouraging trend. For the first time we seem to be getting beneath the outward trappings of our educational process to the problems of what is truly taking place in the minds and hearts of our youth at the point of motivation and final belief. The new interpretation of the egalitarian principle which I spoke of earlier still offers education for all, but now takes real cognizance of the place of *quality*. It is a recognition of Toynbee's idea that the health of a society can be judged, at least in part, by the vigor and quality of what he calls its "dynamic minority." American higher education is beginning to give real attention to that minority in order to assure itself that it will truly be dynamic.

Under the spur of this new humanitarian approach, we are beginning to see clearly that education is not merely the development of the mind but rather the creation of a mature personality, emotionally stable and controlled through self-discipline. We are beginning to see that true education involves a gradual but certain awakening to the presence of a spiritual core in the whole accumulation of knowledge. It means fostering an attitude of giving rather than receiving and emphasizes deeds rather than words. It makes the humaneness of man its deepest concern.

All this is beginning to stir and become visible in higher education in the new aspirations which institutions are setting for themselves and the new tasks to which they are setting their hands. George F. Kennan has said so simply what we must turn our energies toward. "Our task," he says, "is to develop a spiritual vitality capable of holding its own among the major

ideological currents of the time." Or as Russell Davenport has put it, "Our task is to relate ourselves to truth in a new way; to beget a new attitude of search . . . to awaken a new spirit of inquiry in which the Idea of a Free Man can become a reality for all men everywhere."

Humane learning is the clarion call of the future, and higher education must heed this call if it is to fulfill the promise of the new revolutions in culture and in education. To achieve humane learning we must have colleges and universities devoted to the whole man and not merely to the materials with which he works. We must have institutions which will hunger after the answers to the Socratic questions of life, the truly crucial questions which ask again and again what is *good* and *true* and *beautiful* and *just* and *pious*. The answers come, as far as it is humanly possible for them to come, from a devotion to the humanities as the core of education. Out of such answers develop the quality and pattern of man's life and his dignity as a human being.

A tree bearing more fruit is a tree which has been nurtured at its roots. This is the important lesson we are learning in higher education. The roots are not buildings or stadia or fraternities or curricular departments or objective testing or alma mater songs or even shelves of books. The roots of the tree of higher education are fundamental ideas which exalt and strike a divine spark in the individual, fundamental attitudes which make him see himself as his brother's keeper, fundamental facets of personality which fortify him emotionally. In addition, the roots are teachers, dedicated to scholarship and to the communication of knowledge, human beings who in some mysterious way have captured the secret of taking the elements of learning and out of them inculcating students with wisdom.

Here, then is the function of every college or university which is a branch of this tree as it grows from its budding present to its flowering future. Here, I believe, is the function of Wilberforce as it *will* be, as it *must* be, if it is to fulfill its destiny. And with the will of God and man, the work done in the next century by this institution will be a continuing testimonial to the power and beneficence of humane learning.

EDUCATION IN THE ROUND

BENJAMIN QUARLES

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IN a talk to graduate students who were preparing to become teachers, Ivor A. Richards, lecturer in literary criticism at Harvard University, tersely described the alpha and omega of the teaching profession: "Say something which will make the people think, and you've fulfilled your function." Richards then went on to add: "Very little thinking on the whole goes on." In similar vein a noted president of Columbia University, disappointed at the returns from this country's great financial expenditure for schools, observed that "America is the best half-educated nation in the world." Last January, at a meeting of the Los Angeles County Medical Association, a University of Michigan psychologist pointed out that modern society's greatest affliction is that the present generation doesn't do enough brain-work. "Less thinking," stated Dr. Wilma Donahue, "means that only ten per cent of this generation are creative people."

Unlike many other national crises the widespread lack of thinking does not lend itself, even in an election year, to the time-honored solution of calling for a change in political administrations. There is a two-pronged difficulty in dramatizing this shortcoming: (1) a realization that clear thinking runs counter to our most cherished patterns of mental response, and (2) arriving at a common understanding of just what processes are involved in "thinking." It is asking a lot to ask that people resist forming their opinions on the customary bases of scanty knowledge and preconception. It is expecting much to expect that people exercise a habitual attitude of open-minded and intelligent inquiry.

The difficulty of defining what thinking is cannot be compared in importance with the lack of its exercise, but unless terms are defined there may be no meeting of minds. Hence in any attack on this problem the discussants should be sure they are speaking the same language. What is thinking? In defining a process which is as yet imperfectly understood even in professional quarters, a layman would do well to confine himself to direct quotation. The thinking process, says John Dewey, begins with the

NOTE: Talk presented at a discussion meeting of the Morgan State College Faculty.

recognition of a "perplexed and troubled situation" and ends with a satisfying solution. The intermediate steps between the recognition of the problem and a solution to the problem are "states of thinking." Another student of human behavior furnished a yardstick: "True ideas," wrote William James in 1907, "are those which we can assimilate, validate, corroborate and verify." It would seem then that in logical and critical thinking (and perhaps in creative thinking also) there are three constituent procedures: (1) recognizing and stating the problem, (2) selecting and applying data thereto, and (3) arriving at supportable conclusions or generalizations.

Getting people to think, as difficult as it may be, is perhaps the larger goal of formal education at whatever level. It is certainly the chief object of a college program in the liberal arts. It is indeed the special province of the liberal arts college to serve young people of intellectual promise. *Par excellence*, college is the place one comes to in order to develop the things of the mind and the spirit.

Freedom is the touchstone, the divining rod. A person is free only if his mind is unshackled. "The essence of a liberal education," writes Hoyt H. Hudson, "lies in the expanded freedom of the person educated—in the multiplication of his opportunities for making real choices—in judgment, in belief, in purpose, in action. The liberally educated person has a wider choice of things to think about. He even has a choice of ways of thinking about them." The equality of man, the distinguishing feature of freedom, is in its highest manifestations primarily a conceptual exercise; the essential equality of men, wrote Wendell Wilkie, is established "in the great franchise of the mind . . . which is bounded neither by color, nor by creed, nor by social status."

A liberal education, almost by etymological definition, is the kind of education that fits one for the responsibilities of a free man. "I give my son," wrote Josiah Quincy into his will in 1774, "when he shall arrive at the age of 15 years, Algernon Sydney's Works, John Locke's Works, Lord Bacon's Works, Gordon's Tacitus, and Cato's Letters. May the spirit of Liberty rest upon him." The *sine qua non* of citizenship in a republic is the ability to make sound decisions on the issues of the day. "Critical-mindedness is vital to the functioning of a democracy."

Called upon to make decisions on questions of public policy, the citizen voter should know the pertinent facts. This means that he knows where to find the facts, and what sources of information are trustworthy. If he must act before he can come by all the facts he needs, he should be able to make a decision on the basis of a reasoned opinion. Such an attitude of reflection should increasingly make itself felt as a result of the "general education" programs in higher education—the adoption by colleges of curricula which are general rather than specialized and which are designed for the many as well as for the few.

Emotional poise and intellectual balance are not the only reasons for a program which strives to emphasize thinking. There is also a vocational imperative. Modern society is characterized by a high-energy technology, with machines replacing man at a pace reminiscent of the early days of the Industrial Revolution. In a day when whole factories are being automated, those whose mental processes are undeveloped run the risk of being replaced by an electronic brain. As never before, non-thinkers are in danger of becoming the D. P.'s of twentieth century technology, driven from one job to another, relentlessly pursued by a push-button. Even those who manage to hold on to their jobs in the automated steel plants complain of a nervous fatigue from just watching the machine, having become in essence little more than spot-bound baby-sitters. "In the old mills you controlled the machine; now it controls you," grumbled a foreman, as reported in a study being made by Charles R. Walker, director of industrial relations research at Yale University. Leaders of organized labor, alarmed at the displacement that threatens manual workers, no matter how skilled, have already begun to agitate for a guaranteed annual wage and a thirty-hour week.

Those who train the mind have much less to fear from the advent of the robot. Indeed the very business firm that leads the world in the manufacture of machines of computation has adopted as its motto the single word, "THINK!" A young person trained to use his mind is not likely to be buffeted around by the occupational shifts that characterize modern economy. His skills are mental, and herein lies whatever measure of job security one can count on in a fluid technological order. For, as pointed out

in the Harvard Report, "What most occupations call for, and especially those involving human relationships, is imagination, resourcefulness, judgment and general knowledge—the ability to grasp the complexities of life as a whole." The Association of American Law Schools, in a policy statement on prelegal education, issues a bit of advice which not only applies to the potential attorney: "Any task to which he will be called can be done better if he possesses this power of creative thinking."

If the ultimate aim of education is how to use the mind, the roles of the instructor and the curriculum are clearly indicated. It becomes the teacher's function to arrange experiences in which the student is made to use his gray matter. "It is indisputably evident," wrote Sir Joshua Reynolds ("Discourses on Art") "that a great part of every man's life must be employed in collecting materials for the exercise of genius." It is the teacher's task to assist the student in the discovery of such materials. This kind of teacher realizes that he is not the star of the show: he is the stage manager. He is (to change the figure) a catalyst, accelerating the student's self-realization, his coming of age. If this seems a large order, it is but another way of saying that teaching is an art.

The curriculum, like the teacher, is a phase of method. If thinking is what is sought, the criteria for evaluating every activity may be summed up in a short sentence, "Will it promote critical thinking?" This becomes the acid test in the construction of curricula.

The ways to achieve this goal are many. To single out one is perhaps to give it an undue prominence; however, in recent years the problems approach has enjoyed a widespread vogue. Here the aim is to make the student think, but not to think in the abstract. The student is confronted with the kind of problems he will meet in society. In the high school, he may even be asked to suggest the problem. The problem is presented in the nature of a controversy and the student is challenged to analyze it, bringing to bear the theoretical knowledge that has been furnished as background. The student may work out a solution independently or (again as is often done on the secondary level) the class may be grouped for solutions.

This problems approach often provokes lively classroom dis-

cussion because there are no pat answers, no unimpeachable authority: rather there is a balancing of probabilities. A problem must however be tackled within its own frame of reference and through some type of reasoning process. Informed controversy thus becomes a stimulus to critical thinking and the classroom becomes a battle-ground for mental encounter. Such give-and-take may generate the shared excitement of minds in motion.

Generally too the problems approach creates in the student an increased social awareness as he comes to grips with great issues that are basic, enduring and recurring. Implicit in the problems approach is the question of value; a student is almost compelled to relate his decisions to the moral choices he will one day have to make.

As with other techniques which emphasize thinking, not all students will profit equally from the problems approach. But unless the student has some disturbance in the biology of the brain, or is so mentally ill as to warrant psychiatric referral, he can profit by the use of "thinking-centered" techniques. For these approaches can be geared to any level of comprehension; for students of modest I.Q. an elementary analysis may suffice, and an equal emphasis could be placed on just getting the facts straight. For college seniors and high I.Q.'s, a more penetrating analysis and insight may be required.

Finally, to widen the student's mental horizon is an objective which has a marked carry-over into later life. Not wholly accurate perhaps is the aphorism, "Education is not what I know; education is the quality of my thought." However, few would quarrel with describing a college education as that something one has left after he has forgotten what he has learned. A trained mind is an acquisition which stays with one long after the textbook in the course has been laid aside and the final examination put behind.

As we think of the young people who will be graduated from college we should not wish them to be akin to the person whose epitaph, we are told, should have read, "Died at twenty, buried at sixty." Rather we should strive to turn out students who, having learned to live richly in the brain, become akin in their thought-life to the artist of whom Poe spoke: "She died at twenty-eight, having lived her millions of years."

LIBERAL EDUCATION IN THE SERVICE OF INDIVIDUALISM

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THE present situation of higher education in America is marked by a new degree of emphasis on the relationship of business to liberal education, as distinct from vocational education. This represents a conjunction of mutual interests. On the side of education, there are the ever-mounting financial problems of privately endowed colleges. On the side of business, there is the concern for good managerial recruits and the recognition that a broadly liberal, non-vocational preparation provides an excellent grounding for industrial life. But, as often happens when public attention is drawn to a situation (as to this one at present), the new connection is encouraging some undesirable distortions of viewpoint. The impression is gaining ground that liberal education stands in the *service* of the modern industrial moloch; and it is timely to restate the case for liberal education *as an independent estate*. Even in the broadest sense, liberal education—as its name suggests—must retain a certain distance, as it were, from the social context in which it is pursued.

In the first place, knowledge constitutes less a privilege than a burden. Knowledge, as a product of liberal education, is such that it may well trouble a man, and it would not be difficult to cite excellent men in industrial walks of life or related work who, far from being encouraged, are haunted by their knowledge and by the sheer level of awareness imparted to them in their liberal education.

Secondly, where liberal education is given the position of being in the service of its own society and economy—in the sense of this being its ultimate goal rather than an incidental benefit—it stands to lose its freedom. It is very important to take the name *liberal* education most literally. Obviously in an industrial society such as the present one industry and education are necessary to each other. But *as such* they have no more in common than latitude has with longitude. It is a matter of maintaining a distinction in kind. Industrial society depends on

productivity: on the power to build more aeroplanes, erect more houses, distribute more television sets, etc. But liberal education is not concerned with making more aeroplanes, but rather with what to carry in them; not to construct more houses but to sustain those who live in them; not to distribute more television sets but to evaluate what is being transmitted by their means. The danger for liberal education to-day is the old one of patronage, but particularly accentuated by the very real possibility that the life of business will be confused with the business of life. The role of education is indeed not to acquiesce in prevailing modes of life but if necessary to resist them, for the sake of the individual. If liberal education can be said to *serve* at all, it indubitably serves the individual as a distinct entity.

It is important to observe another distinction here, between the social or public philosophy of individualism and the private experience of being an individual. Individualism receives a lot of lip service. For example, individualism is supposedly a main tenet of belief in the business world. Yet we know that industry has produced tremendous forces of group activity. Individual enterprise and all the other tokens of a liberal society are being gradually relegated to the function of myths. Fiscal values are public domain; management and ownership are divorced—two factors with a direct and negative effect on the privateness of property, which should be the great stronghold of economic individualism. Moreover, modern industry's much vaunted concern for the welfare of the individual is also not entirely what it may seem; it is like the concern of an engineer for a well-functioning mechanism. There is a certain sense in which humanitarianism has turned out to be a paying proposition. This may seem like progress, compared with the dark days of early "capitalist exploitation," but the tyranny of the machine has simply given way to the tyranny of fringe benefits. There can only be one basic concern in industry, and that is *not* the welfare of the individual; it is the productivity of the group.

And much the same trend is to be observed in general education. On the lower levels we can observe it in the stress on the *products* of creative achievement in thought and imagination, rather than on the conditions of thought and imagination as such. At the higher levels it is expressed in the mounting

paraphernalia of mass investigations, group efforts, symposiums, statistical analyses, critical apparatus and assorted techniques for the mass diffusion of cultural stereotypes. (Little needs to be added on the subject of the PhD epidemic itself and its debilitating influence on graduate students.) Methodology is the intellectual equivalent of industrial productivity. Do we not speak of intellectual 'output'? Are we not sorely tempted by the possibility of substituting electronic computers to do our thinking for us—logically enough? And in relation to productivity (social or economic or intellectual), the individual becomes expendable, individualism notwithstanding. The whole point of mass production is that *anyone* can produce and *everyone* should consume. Identical premises rule conventional education!

But because all men appear to live in a public eye, as though with minds like houses without doors, the last thing to concede is that individualism is a lost cause. The question is rather how it shall be fought for and defended.

The answer to this paramount question lies in education, but not in the conventional sense of instruction. Something much wider and more imaginative is needed, in order to redress the great failure of our time, the destitution of leisure. If we think of history's great civilizations—the Greeks, the Chinese, the High Middle Ages—we discover that the secret of their greatness was not in their armies, nor in their politics or wealth, nor in their technology, but in the quality of their leisure. By your leisure be you judged!

And leisure is proving itself to be one of modern civilization's greatest embarrassments. The psychology of modern work is such as to rob men of their repose, even as it has handed them a 40-hour week. Outwardly there is all the leisure one might desire; inwardly there is a lack of capacity for it. We confront leisure, typically, as a problem in filling an emptiness—we speak of killing time—and the means we choose are more work, or distractions such as the excitement of collective, spectator entertainments. Psychologically, as work becomes more compulsive, leisure assumes the character of a neurosis. We are far indeed from the condition of leisure where time comes to a halt and when a mental quality of contemplative celebration, as symbo-

lized in the *holy days* of past eras, enables a man to find his own being and assent to it.

Work may be a social function but leisure is a private function. Leisure is the great sanctuary therefore of the individual. We then must ask, what makes leisure *inwardly* possible? Aristotle, in a passage in the *Politics*, notes similarly: "This is the principal point: with what kind of activity is man to occupy his leisure?" And to this question, the following is a modern world's most likely answer: education.

Education is the means which the modern individual has intensely to collect himself and to celebrate his world in knowledge. In work we use knowledge; in leisure it is our assent to being. An education in the liberal arts therefore should not be considered as training for a vocation—for work—but for leisure. Education itself is not work; nor is it play. But sharing in both, it is a composition of individual being, a creative act.

The modern world has created stupendous magnitudes, and by contrast the individual, who must master them, is but a reed. Yet he is, in the fine words of Pascal, "a thinking reed, and in thought lies all his dignity." Thought is the integer of being; without it one may doubt the existence of man's individual humanity. As we would need walls to defend a fortress, so we must have thought to defend the self. There is militancy in thought. To think is a fighting creed, and it is in the final analysis the individual thinker for whom the battle is fought.

Such is the metaphor. The reality is that the individual subject must fight without walls or retreat, at his disposal only that most unwieldy of weapons—words. Leaving aside visual and auditory experience, liberal education is none else than the assimilation of language, as the vehicle of consciousness. Language looks like a social tool because it is thought of as communication. But what is being communicated? We communicate ourselves, and only when we fail to do this as individuals do the echoing prejudices, generalities, platitudes and demands of society—the collectivities of life—usurp the empty throne of conscious subjectivity.

There is a current intellectual fashion to mark down all human difficulties as being merely semantic in kind—"a problem in communication," to be resolved by a resolute unanimity of terms

and the reduction of subjective premises to an abstract, arbitrary system of values. The human predicament however does not lie in *how* to communicate, but in *what* is being communicated as this is determined by *whom* it is done—a matter of style rather than of definition—so that it begins to matter greatly that this *what* is identified with the perspective of the individual and that there is no submission to the images of collective minds. This is what is surely meant by integrity of expression; and integrity is simply the morally conceived term for individuality—that which cannot be divided. It reflects a spiritual struggle against a piecemeal process of inner falling away. Men would seem instinctively to retreat from being, reluctant to appreciate that the sheer act of existence is an act of resistance to the environment.

Was Aristotle right in calling man a social animal? Looking up the word education in a dictionary we find its root to be the word “*educe*,” meaning to bring out the latent or potential qualities of something. So education means to bring out what is individual and unique in human existence; its task, as in chemistry, is to educe or disengage from the compound, society, our substance, the self. Man is not only social, not only animal.

“In the beginning was the Word.” Without words men are without thought; without thought they are not themselves. They are defenseless and impotent and, as likely as not, a tool in the hands of others. So education in modern society becomes everyman’s boot-camp—a training in leisure, to which he must periodically return to obtain that moral fitness and alertness of being without which he has no individuality.

THE ROLE OF TIAA AND CREF IN HIGHER EDUCATION

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DURING the past decade individuals have shown increasing interest in adequate retirement and life insurance programs. Since 1945 the number of insured pension plans in operation in commerce and industry has almost tripled and the amount of group life insurance in force for the benefit of employees has increased by more than four times. The provisions of plans vary considerably. In addition, basic Social Security coverage, comprising both retirement and survivor benefits, has been progressively extended to broader groups including personnel in educational institutions both privately and publicly supported.

Current interest in "fringe benefit" planning, tax laws that encourage saving through the means of the annuity, and the pressing need to attract into education young men and women of high calibre, make it timely to describe in historical perspective a special retirement and insurance system established for the educational world. Such a description may answer some of the questions that are asked from time to time about the two non-profit organizations—TIAA and CREF—that serve eligible individuals as well as institutions.

TIAA and CREF

Teachers Insurance and Annuity Association of America (TIAA) was established in 1918 by the Carnegie Foundation for the Advancement of Teaching. Its purpose, as stated in its charter, is "to aid and strengthen non-proprietary and non-profit-making colleges, universities and other institutions engaged primarily in education or research by providing annuities and life insurance suited to the needs of such institutions and of the teachers and other persons employed by them on terms as advantageous to the holders and beneficiaries of such contracts and policies as shall be practicable, and by counseling such institutions and their employees concerning pension plans or other

measures of security, all without profit to the corporation or its stockholders."

The College Retirement Equities Fund (CREF), a fundamentally new approach to retirement planning, was founded in 1952 as a companion organization to TIAA. The two nonprofit organizations play an important role in American higher education. Their special retirement and insurance arrangements, available only to educators, strengthen the educational system and facilitate the attraction to teaching of capable and devoted men and women. The history of TIAA and CREF is a part of the history of higher education in America.

The Guiding Spirit of Andrew Carnegie

TIAA's beginnings are deeply rooted in the philosophy and philanthropy of an extraordinary American, Andrew Carnegie. Mr. Carnegie was a thoughtful man and as his fortune grew he pondered the social responsibility of great wealth, formulating what he called the "gospel of wealth." By the "gospel of wealth" he meant that surplus personal wealth should be used for service to humanity. He expressed himself quite forcefully about the man who dies overly rich, saying: "The man who dies thus rich dies disgraced." At the same time he studied the problem of making democracy work, expressing his faith in democracy in a book he wrote in 1885, "Triumphant Democracy." The first duty of "triumphant democracy," he wrote, is the universal education of the people.

The moral to be drawn from America by every nation is this: 'Seek ye first the education of the people and all other political blessings will be added unto you.' The quarrels of the party, the game of politics, this or that measure of reform, are but surface affairs of little moment. The education of the people is the real underlying work for earnest men who would best serve their country.

Perceiving as he did the vital link between education and democracy, it is natural that in his distribution of a fortune for the public good, Mr. Carnegie should give most of it for educational purposes. The idea that education protects and promotes democracy remained the keynote of almost all of his public benefactions.

For many years American children and adults have passed through the doors of free public library buildings given by Andrew Carnegie and supported by the local communities. He gave \$43 million for over 2,500 library buildings, less than a third of which bear his name. The education of countless Americans of all ages has been furthered by their use of Carnegie libraries.

To advance education in his adopted city of Pittsburgh, he gave not only a library building but also an art gallery, a museum of natural history and a music hall combined under one roof to form the Carnegie Institute. In 1900 he gave money to build and endow a technical school for Pittsburgh to be affiliated with the Institute. This school later became the Carnegie Institute of Technology. In 1902 he established the Carnegie Institution of Washington with an initial gift of \$10 million to engage in fundamental scientific research. In the same year he gave \$10 million to set up the Carnegie Trust for the Universities of Scotland to improve and expand the four Scottish universities. Later another \$10 million gift established the Carnegie United Kingdom Trust, a foundation for the improvement of the well-being of the people of Great Britain and Ireland.

In 1905 Mr. Carnegie furnished \$10 million to create the Carnegie Foundation for the Advancement of Teaching and in 1910, hoping to translate into practical reality doctrines of peace and arbitration of international disputes, he gave \$10 million for the establishment of the Carnegie Endowment for International Peace.

Finally in 1911 he established the Carnegie Corporation of New York, the most broadly conceived of his educational foundations and ultimately the most generously endowed. Each of these Carnegie philanthropies has provided venture capital for ideas and education since its very beginning.

The Carnegie Foundation for the Advancement of Teaching

TIAA's immediate parent is the Carnegie Foundation for the Advancement of Teaching. Its principal idea had been turning over in Mr. Carnegie's mind for some 15 years. In 1890 Mr. Carnegie was made a trustee of Cornell University. He was shocked, he later wrote in his autobiography, "to find how small were the salaries of the professors," and concluded that for a professor to

save for his old age was next to impossible. Little attention had ever been paid to the idea of retirement security for college teachers and this problem made a deep impression on Mr. Carnegie.

Some ten or twelve years later Henry S. Pritchett, President of Massachusetts Institute of Technology, visited Mr. Carnegie at his summer home, Skibo Castle, in Scotland. Mr. Carnegie asked Dr. Pritchett what his mission in Europe was and the latter replied: "I am searching for a \$25,000 professor at a \$7,500 salary." The two men talked about ways to improve the economic standing of college teachers and the importance to teachers and to higher education of old age provisions. Mr. Carnegie had retired a few years before, sold his steel business, and was now engaged in distributing his fortune. He knew that all his millions could not greatly raise teachers' salaries, but he believed he might help education by providing retirement allowances for teachers in leading colleges and universities. The result of his thought and action was the establishment of the Carnegie Foundation for the Advancement of Teaching "to provide retiring pensions for the teachers of Universities, Colleges and Technical Schools" in the United States, Canada and Newfoundland. Henry S. Pritchett left the presidency of M.I.T. to become the first president of the Foundation.

After the Carnegie Foundation was incorporated by an Act of the Congress of the United States, the officers of the Foundation proceeded to establish a list of private colleges and universities of requisite stature and qualifications. In order that professors in state universities might be included in the pension fund, Mr. Carnegie later supplemented his original \$10 million gift with an additional \$5 million. Ultimately 95 public and private colleges and universities in 28 states from Maine to California were included in the plan.

Lessons of Free Pensions

In time it became apparent that no gift of practicable size would be sufficient to bear the burden of providing all college teachers with free pensions. Therefore, after over a decade of valuable pension experience, the Foundation's rules for retirement allowances were revised so that only teachers serving as-

sociated institutions as of November 1915 would receive Foundation allowances on retirement. Teachers newly employed were soon to have available the new annuity system (TIAA) then being developed by the Foundation. Reserves for the free pensions were increased at this time, but as the unforeseen financial obligations continued to mount, supplementary gifts to the Foundation from the Carnegie Corporation became necessary. To date the Foundation has paid out more than \$66 million in free pensions to approximately 5,500 retired faculty members and their widows. Over 2,000 retired faculty members and widows are currently receiving benefits under the free pension plan.

As their experience with the free pension system grew, the officers of the Foundation and Mr. Carnegie himself realized that free pensions could give only the most limited service to education. Hence the Foundation began a search for a practical and durable pension system that would fully meet the needs of the entire college world. This search continued for several years and culminated in the organization in 1916 of a study commission, the Commission on Insurance and Annuities. Represented on this Commission were the American Association of University Professors, the Association of American Universities, the National Association of State Universities and the Association of American Colleges. Technical advice was secured from the Actuarial Society of America and the American Institute of Actuaries. Educational and actuarial representatives thus sought the solution of a problem that loomed large, not only for the teachers but for all the colleges and universities in the country.

The Commission on Insurance and Annuities concluded that:

A college retirement system should rest upon the cooperation and mutual contributions of the colleges and the teachers; For the assurance of the annuity there must be set aside, year by year, enough to build up a reserve adequate to meet the ultimate benefit payments;

The arrangement with the teacher should be put on a contractual basis;

Inasmuch as the annuities were to originate with colleges that were ready to install retirement systems as a matter of institutional policy, the cost of the annuities could and ought to be reduced by eliminating the element of agents' commissions from the premium schedule;

The greatest freedom of movement of the college teacher from one college to another should be provided for.

These recommendations were carried out by the establishment in 1918 of Teachers Insurance and Annuity Association to provide fully vested annuities under a contractual and contributory system. Thus, Dr. Pritchett in 1919 was able to state in the 14th Annual Report of the Carnegie Foundation that "a just, feasible and permanent" solution to the retirement problem had been based on TIAA.

In the next few decades hundreds of educational institutions were to adopt TIAA retirement plans.

The Development of TIAA

TIAA was incorporated under the New York State laws applicable to stock life insurance companies and endowed originally by the Carnegie Corporation of New York with a grant of \$1 million. The charter of the Association states explicitly that its business shall be done without profit to stockholders. For some years TIAA was operated as if it were a department of the Carnegie Foundation, with the stock held and voted by the Carnegie Corporation as a trust for the college world and with expenses paid by grants from the Corporation and the Foundation.

In 1938 the Carnegie Corporation transferred the stock of the Association to an independent board designated as Trustees of TIAA Stock, a membership corporation created by a Special Act of the New York State Legislature. The members of Trustees of TIAA Stock at present are:

Elliott V. Bell, *Chairman, Executive Committee, McGraw-Hill Publishing Company, Inc.*

Virgil M. Hancher, *President, State University of Iowa*

Henry T. Heald, *Chancellor, New York University*

R. McAllister Lloyd, *Chairman and President, TIAA and CREF*

Irving S. Olds, *White & Case*

Francis T. P. Plimpton, *Debevoise, Plimpton & McLean*

H. W. Prentis, Jr., *Chairman of the Board, Armstrong Cork Company.*

As the sole stockholder of the Association, Trustees of TIAA Stock elect the trustees of the Association, one of whom is nominated each year by policyholders for a four-year term.

Beginning in 1935, the Carnegie Corporation voted several grants to TIAA to increase reserves on annuity contracts issued between 1918 and December 31, 1935. Since 1918 a total of \$17-159,000, including the initial endowment of \$1 million, has been granted TIAA by the Carnegie Corporation for expenses, reserve strengthening and other purposes. Since January 1, 1936 the contracts issued by TIAA have been self-supporting.

Today the rate of TIAA benefit payments to policyholders and beneficiaries is approximately \$17 million a year, an indication of the substantial results obtained from the combined efforts of teachers and their employers. The cumulative total of benefits paid by the end of 1955 exceeded \$140,000,000. Adding the Foundation's free pension grants brings this amount paid out for the benefit of educators to \$206,000,000. At the end of 1955 TIAA's reserves for future benefit payments amounted to \$450,000,000 and the total number of the Association's policyholders was 94,000. The growth in the number of TIAA's cooperating institutions is illustrated by the table.

GROWTH IN THE NUMBER OF TIAA COOPERATING INSTITUTIONS

Year	Colleges and Universities	Others*	Total
1925	67	32	99
1935	118	77	195
1945	260	138	398
1955	409	293	702

* Nonprofit junior colleges, independent schools, foundations, and scientific and research organizations.

College Retirement Equities Fund

The College Retirement Equities Fund is a membership corporation created in 1952 by a Special Act of the New York State Legislature. Control is vested in the seven members of CREF, who are also the members of Trustees of TIAA Stock. They elect the CREF board of trustees, one trustee being nominated each year by CREF participants for a four-year term. CREF is managed under a contract with TIAA.

The purpose of the combined TIAA-CREF system is to link retirement income more closely with the growth and change of the American economy. The marked monetary inflation during

and following the Second World War and the Korean War brought home to many people, not previously aware of living-cost changes, the meaning of diminishing "real" income. Already aware of the possibility of depression and deflation, they became aware through more recent personal experience of what many economists believe to be a long-term trend—a built-in inflationary bias in the U. S. economy.

Careful studies have revealed that significant changes in the cost of living have been the rule, not the exception, all through U. S. economic history. Not once has the price level remained stable during the average 50 to 60 years of a single individual's working and retired lifetime. This is in spite of the fact that the U. S. dollar has been one of the most stable of all currencies. Taking the 1947-1949 dollar as equal to 100 cents, the dollar in 1955 was worth 87 cents in purchasing power; it was worth \$2.94 in 1900 and \$4.35 in 1850, or precisely five times more than it is worth today.

Because educators usually depend on a fixed income, TIAA undertook a careful study of the entire problem of retirement income and its changing purchasing power. This study confirmed the fact that a new approach to retirement income had been needed for some time and led to the conclusion that the traditional fixed-dollar retirement income should be accompanied by a variable annuity, purchased and paid out in units based on sound common stock investments. This *purchasing power* approach to retirement income—CREF combined with TIAA—was designed to meet not just temporary inflationary developments but long-term economic trends.

The TIAA-CREF policyholder may pay $\frac{1}{4}$, $\frac{1}{3}$ or $\frac{1}{2}$ of his total annuity premium to CREF, with the remainder going to TIAA. When he retires, he receives a contract promising to pay him each month for life as income from CREF the current value of a certain number of annuity units, his retirement share in the Fund. Since common stock values and earnings tend to rise with inflation, the CREF annuity should tend to pay more annuity dollars when the cost of living rises, less when it falls. The TIAA contract, on the other hand, provides a fixed number of dollars each month regardless of economic trends and therefore provides higher purchasing power when the cost of living falls. The two

parts of this system are designed to complement each other, providing good income during periods of steady living costs and tending to act as a hedge against both inflation and deflation.

The CREF annuity is the first common stock variable annuity ever developed. The addition of CREF to the TIAA system marked a significant advance in retirement planning for educators' security, soundly based on the annuity principle. The TIAA-CREF system helps educators meet changing economic conditions over a lifetime of working and retired years. In its first few years of operation, CREF has become an integral part of the retirement system begun initially by the creation of the Carnegie Foundation for the Advancement of Teaching in 1905 and carried forward by TIAA after 1918.

TIAA-CREF Insurance and Annuity Services to Education

As nonprofit, nonagency organizations with services limited to the educational world, TIAA and CREF provide annuities having features designed to meet the special requirements of the teaching profession.

An integral part of the American educational system is the academic mobility wherein teachers, scientists and administrators more often than not serve a number of institutions during a single career. As the teacher's career advances in successive institutions, his scholarship, experience and talents develop and are refined. Teachers, and of course their students, benefit from the interchange of ideas stimulated by the movement of academic personnel among colleges, universities, research organizations, foundations and government. The colleges and universities benefit by a free flow of professors and by the resulting acquaintance with the practices and standards of other institutions. The eminence of American colleges and universities is upheld and improved by this aspect of the educational system.

Here is an example from TIAA's files of a professional career that typifies today's mobile teacher and scholar.

Professor A began his teaching at Pomona College in 1926. Two years later he went to an appointment at Harvard and thence to Williams College. From 1936 to 1938 he held a research fellowship at Harvard while writing a book. Thereafter for 15 years he was a professor at Stanford University—with leave of

absence during four years of World War II, when he was a colonel in one of the professional branches of the Army. In 1953 he left Stanford to accept a newly created professorship at Washington University in St. Louis. Since 1955 he has been a professor at Harvard University. He paid on a TIAA annuity from 1926 to 1928 and continually after 1930. All five of the employing institutions contributed to his contract.

A retirement system that would limit or restrict the pattern of interchange of academic personnel would not properly serve education or the educator. Furthermore, the development of a professor's scholarly interests through the years often makes it logical to move from one institution to another. In recognition of this situation TIAA-CREF provides an immediately and fully vested annuity—the individual owns all the benefits purchased by his own and his employers' contributions. This allows teachers, research personnel and scientists to move freely among the 700 educational institutions that have TIAA-CREF plans, all the while accumulating retirement benefits. The individual may also take leaves of absence or enter business or government service and continue premiums on his own. He may stop annuity premiums altogether without losing accumulated benefits. The individual's contributions, as well as those of the college or colleges at which he has worked, are protected in all circumstances by his contracts with TIAA and CREF, organized to invest funds and provide annuities under the competent jurisdiction of New York State insurance laws and under Insurance Department supervision.

While the individual has a vested interest in the annuity benefits and takes them with him if he changes employers, each employer is assured by the absence of cash or loan value provisions that contributions cannot be liquidated or mortgaged. The individual's annuity can be used only for its intended purpose—to provide retirement income or, if he dies before retirement, death benefits for his family.

Flexibilities in frequency and amount of premium payments, selection of retirement date, selection of type of income settlement on retirement and the like, allow the college and the individual wide latitude in adjusting the TIAA-CREF plan to fit differing

situations. The extent of these flexibilities is unique among life insurance companies.

Life insurance is also an important part of the educator's personal security program. To meet educators' needs in this area TIAA offers low-cost life insurance policies for individuals as well as Collective and Wholesale Life Insurance plans for groups of college staff members.

Nonprofit Status of TIAA and CREF

The nonprofit status of TIAA is derived from its charter, as cited above. The law establishing CREF states that CREF "shall be and shall have the status of a nonprofit educational corporation."

The same nonprofit provision of the U. S. Internal Revenue Code (Section 501(c)(3), formerly Section 101(6)) which gives tax exemption to colleges, private schools and similar educational and scientific institutions (and to religious and charitable organizations) applies to TIAA and to CREF.

Likewise, the Department of National Revenue of Canada has ruled that TIAA and CREF are charitable organizations within the meaning of the Income Tax Act of Canada and Article X of the Canada-United States Tax Convention.

Both CREF and TIAA are under the supervision of the New York State Insurance Department, well known for its high standards. Since TIAA and CREF have no sales agents and their business is transacted entirely in New York State, they are supervised by the New York State Insurance Department only. Contracts issued by TIAA and CREF provide that service of process is accepted in any state or Canadian province.

TIAA is included in the provisions for exemption from insurance premium tax contained in Section 187(h) of the New York State Tax Law pertaining to companies "organized and operated without profit to any private shareholder or individual, exclusively for the purpose of aiding and strengthening charitable, religious, missionary, educational or philanthropic institutions by issuing insurance and annuity contracts only for the benefit of such institutions, to individuals engaged in the service of such institutions and to members of the immediate families of such individuals."

The Department of Finance of the City of New York has ruled that TIAA is "organized and operating exclusively for charitable, scientific, literary or educational purposes"

Special Services

Counseling service to institutions is provided by TIAA through its Institutional Counseling Department. Advisory officers correspond and consult with college and university officers and upon invitation make campus visits. Services are provided in connection with the installation of new college retirement and insurance plans, improvement and regular operation of existing plans, coordination of TIAA benefits with Social Security or other programs and related administrative problems.

To help individual staff members, TIAA's Individual Counseling Department offers free advisory service by mail. This service provides the individual with a complete and confidential analysis of his personal life insurance and annuity program.

From its incorporation in 1905 until 1931 the Carnegie Foundation for the Advancement of Teaching conducted exhaustive research into the needs of colleges and college staff members for life insurance and retirement plans. Since 1931 TIAA has undertaken to carry on this work. TIAA's staff benefit studies are published from time to time in the educational press, as *TIAA Bulletins* or as separate studies.

Summary

Andrew Carnegie and his educational advisers organized the Carnegie Foundation for the Advancement of Teaching in 1905 to provide free pensions for college teachers. The experience of the free pension system later led to the establishment by the Foundation of the more broadly conceived TIAA.

TIAA began operations in 1918. It is a nonprofit, legal reserve life insurance company subject to the New York State Insurance laws.

Two of the Carnegie philanthropic foundations, the Carnegie Foundation for the Advancement of Teaching and the Carnegie Corporation of New York, made generous grants to cover the early expenses of TIAA.

In 1938 the Carnegie Corporation transferred the nonprofit

stock of TIAA to an independent board of trustees to be held in trust for the college world.

The College Retirement Equities Fund was established by TIAA in 1952 as a means of helping the educator's retirement income meet price level changes.

TIAA and CREF are recognized as nonprofit, tax-exempt organizations under Section 501(c)(3) of the U. S. Internal Revenue Code, the Income Tax Act of Canada, Section 187(h) of the New York State Tax Law and by the City of New York.

Eligibility for TIAA-CREF annuities and TIAA life insurance is limited to staff members of nonprofit educational organizations—colleges, universities, independent schools, foundations and research and scientific organizations.

More than 700 nonprofit educational organizations use the TIAA-CREF system in funding their staff security programs.

TIAA-CREF annuities are flexible, fully vested, transferable among institutions and noncashable. An individual contract is provided for each member of a college retirement plan. Educators may purchase TIAA-CREF annuities or TIAA personal life insurance independently of a college plan.

Both TIAA and CREF render services that are particularly suited to the needs of educational institutions and that are essential to their most effective operation.

HIGHER EDUCATION AND THE AMERICAN SOCIETY (Book Review)

WILLIAM K. SELDEN

EXECUTIVE SECRETARY, NATIONAL COMMISSION ON ACCREDITING

Summer is a good time to read those many articles, books and pamphlets which accumulate on our desks during the college year when one problem or crisis after another seems to absorb our attention. This summer's collection proved especially provocative and stimulating.

Almost daily we encounter social and economic changes which affect us personally as well as exerting pressures on our colleges and universities. Not merely the increase in population and the shifts from rural to urban areas, but the shortening of the working day, the rise in family incomes, the public attitude toward the importance of education for both men and women, even the potential threats of Communist aggression, are bringing about rapid changes in the patterns of higher education.

"Manpower and Education," issued by the Educational Policies Commission (National Education Association, Washington, D. C., \$1.25) provides a forthright analysis of the developing manpower problems this country is facing as a result of these social and economic changes, and it emphasizes the point "that recruitment for occupations which are in critically short supply is largely limited to the college graduates." This report indicates the advances that education has already made but points out that "they now call in turn for further advances in the achievements of basic education, in the expansion of programs for technical training, and in the expansion of higher education, including the most advanced phases of professional and graduate education." The Educational Policies Commission presents a number of conclusions and recommendations for increasing the nation's manpower, one of which is that "there must be more effective education, for more and more people."

In "Ivory Towers in the Market Place" (Bobbs Merrill, Indianapolis, Indiana, \$3.00), John P. Dyer, Chairman of the Board of Directors of the Center for the Study of Liberal Education

for Adults, describes the increasingly important place of the evening colleges in American education as they help to provide "more effective education, for more and more people." He points out that "neither the world of business nor society in general . . . is one whit concerned over the question of whether a man gets his education in the day time or in the evening, or at what age he gets it. Evening colleges and day colleges must, therefore, join hands in the process of education, for they are artificial administrative divisions of a movement which has so much to do with the shaping of our nation's destiny." Formal education is no longer limited to the few. Not only is it available to the many, but the demands of society now require urban colleges and universities to undertake "considerable soul searching regarding their educational commitments" to the mature, the heterogeneous—those who can enroll for courses only in the evening.

The importance of making education available to the people is emphasized from a different angle in "The Public Junior College," a recently published volume of the National Society for the Study of Education (University of Chicago Press, Chicago, Illinois, \$3.25). This book considers the junior colleges, whether as for preparation for advanced study, for vocational education, for general education or for community service, "as an element essential to our national welfare." The dozen or more contributors to this thorough analysis together present a comprehensive picture of the junior colleges and the vital role they are presently playing and inevitably will fulfill in the future development of our manpower needs as these colleges educate each year hundreds of thousands of the citizens of our communities.

How to pay for the education of this potential manpower is a problem which is confronting all educators as well as many non-educators. In the July 1956 issue of *Harper's Magazine*, Peter F. Drucker faces this problem when he asks: "Will the Colleges Blow Their Tops?" Drucker expresses the opinion that "lack of planning is the greatest weakness of today's approach to the financial crisis of higher education. . . . Far too many base their fund raising on appeals for the maintenance of the status quo." He concludes his article: "In the long run, reliance on any one source is a mistake if what we honestly strive for is a 'classless' higher education. For this there can be only one foundation:

support by all the people." In obtaining "support by all the people" and in providing education for a broad segment of our potential manpower, the evening colleges and the junior colleges are showing great leadership in our contemporary society. Their experiences and achievements are not wholly irrelevant to the problems of the conventional four-year college.

MINUTES OF CONFERENCE OF CHURCH-RELATED COLLEGES IN THE NORTH CENTRAL AREA

THE second annual meeting of the Conference of Church-Related Colleges in the North Central Area, held under the auspices of the Commission on Christian Higher Education of the Association of American Colleges took place at 2:00 P.M., 11 April 1956 in the Beverly Room of the Conrad Hilton Hotel, Chicago, Illinois. The following persons were registered:

<i>Name</i>	<i>Position</i>	<i>College</i>
Celestin J. Steiner, S.J.	President	University of Detroit
Charles R. Wimmer	Dean	Hamline University
W. O. Rabe	Public Information	
	Director	University of Detroit
Sister M. Rosita, O.P.	President	Dominican College
Sister Mary Ralph, S.N.D.	President	Notre Dame College, Ohio
Sister Mary Leroy, S.N.D.	Dean of Studies	Notre Dame College, Ohio
G. O. Thompson	Dean	Westmar College
Weimer K. Hicks	President	Kalamazoo College
W. Terry Wickham	President	Heidelberg College
Frank G. Edson	Dean	William Jewell College
Sister M. Francesca	President	Viterbo College
Sister M. Theodine	Head, Dept. of Education	Viterbo College
C. H. Becker	President	Wartburg College
I. Lynd Esch	President	Indiana Central College
J. Huntley Dupre	Dean	Macalester College
Sister Mary Assumpta	President	Madonna College
Sister Mary Virgilia	Dean of Students	Madonna College
Paul B. Lyne	President	Rio Grande College
Clemens M. Granskou	President	St. Olaf College
A. R. Ayers	President	Detroit Institute of Technology
Lloyd S. Cressman	President	Friends University
L. E. Lindower	Dean	Ashland College
Rev. W. E. O'Donnell	Dean	College of St. Thomas
Rev. Philip S. Moore, C.S.C.	Vice-President	University of Notre Dame, Indiana
George S. Benson	President	Harding College
J. Clifford Shirley	Dean	Phillips University
Rev. W. J. Collins	President	St. Ambrose College
John X. Jamrich	Dean	Doane College
W. D. Bemmels	Dean	Ottawa University
L. Vernon Caine	President	Illinois College
Melvin W. Hyde	President	Evansville College
Clyde H. Canfield	President	Tarkio College
I. E. Rouse	President	William Carey College
Matt L. Ellis	President	Hendrix College
S. L. Meyer	Dean	Central College, Missouri
Albert G. Swanson	Dean	Gustavus Adolphus College

It was moved, seconded and passed that the minutes of the 1955 meeting be approved as they appeared in the October 1955 issue of the Association of American Colleges *Bulletin* (page 471).

The president of the conference, Father Celestin J. Steiner, S.J., President of the University of Detroit, presided. The meeting was opened with prayer by Father Steiner.

Father Steiner announced that no committee had been appointed to draw up a constitution for the conference because it was felt that the organization of the group had not proceeded far enough and its purposes not defined clearly enough to warrant a constitution. He stated that the theme of the present meeting, "The Meaning and Timeliness of Christian Higher Education Today," would help crystallize the objectives of the group and the program of the conference would make possible the formulation of a constitution.

The first speaker on the program was Dr. Theodore A. Distler, Executive Director of the Association of American Colleges, who outlined the role of the Commission on Higher Education in the Association of American Colleges and pointed out the relationship which existed between the Commission and our Conference of North Central Area Colleges. Dr. Distler stated that our Conference had the opportunity for concerted action in promoting those things which the Christian college stood for if we could work out the machinery for the cooperation that would be needed.

The second speaker on the program, President I. Lynd Esch of Indiana Central College, Chairman of the Commission, pointed out what the area conference could do in achieving the objectives of the Commission on Christian Higher Education.

Following the addresses by Dr. Distler and Dr. Esch, a panel of discussion leaders, President Thomas E. Jones of Earlham College, Donald VanderWerk, State Senator from Michigan, and the Reverend Robert C. Hartnett, S.J., of the Political Science Department of the University of Detroit, expressed their thinking concerning the place of the private, church-related college in the field of higher education. Following their statements, members of the Conference commented on various phases of the program.

A short business session followed. Father Steiner appointed the

following persons to act as a Nominating Committee for officers for next year:

Chairman, Father William E. O'Donnell, Dean, College of St. Thomas

Dr. Clemens M. Granskou, President, St. Olaf College

Dr. Melvin W. Hyde, President, Evansville College.

It was moved and seconded that we bring in someone outside education to give his view of Christian Higher Education for the program next year. The motion was carried.

It was moved and seconded that several sub-committees be appointed by the new officers to make recommendation for definite action in several fields. The motion was carried.

The Nominating Committee recommended the following officers:

President—Thomas E. Jones, President, Earlham College

Vice-President—Rev. Philip S. Moore, Academic Vice-President, University of Notre Dame

Secretary—Charles R. Wimmer, Dean, Hamline University.

There were no nominations from the floor. It was moved and seconded that nominations cease and that the persons nominated by the Committee be declared elected. The motion carried.

The meeting was adjourned.

MINUTES OF CONFERENCE OF CHURCH-RELATED COLLEGES IN THE SOUTH

THE annual conference of Church-Related Colleges in the South met at the Shore Club Hotel in Miami Beach, Florida at 2:00 P. M. on 29 November 1955. Officers of the group for 1955 were Voigt R. Cromer, President; F. Pendleton Gaines, Jr., Vice President; John L. McMahon, Secretary-Treasurer. President Cromer of Lenoir-Rhyne College presided at the conference.

After some introductory remarks, President Cromer introduced President Peyton N. Rhodes of Southwestern at Memphis, who led in devotions. Dr. Rhodes took as his text Paul's Letters to the Church at Corinth and entitled his remarks "The Mature Administrator." Dr. Rhodes remarked that the six tests of a mature administrator are: (1) sincerity, (2) personal integrity, (3) humility, (4) courtesy, (5) wisdom and (6) love for associates in a truly Pauline manner.

President Cromer announced that Dr. McMahon, Secretary-Treasurer, was absent and that Dr. Gaines would act in his stead. President Cromer appointed a nominating committee consisting of President Foye G. Gibson of Emory and Henry College, President Ray Lindley of Atlantic Christian College and President H. Sherman Oberley of Roanoke College.

The principal address of the conference was delivered by Dr. C. Sylvester Green, Vice President of Wake Forest College. Doctor Green spoke on "The Role of the Church-Related College in Teacher Education." A digest of his remarks follows:

The church-related college assumes the role of appraising and presenting a basic, substantial interpretation of life in the light of history, in the aura of prophecy and in the glow of spiritual acumen.

Considering the single problem the topic poses, the role of the church-related college in teacher education, we face three issues, clear-cut, immediate and exacting.

We must have more teachers and it is our responsibility to help educate them. The 'impending tidal wave' of students that will hit our schools five to fifteen years from now will demand two to three times more teachers. Education is the number-one business in America. It must be

staffed with educated teachers capable and ready to assume their exacting role in today's and tomorrow's exacting world.

Our church-related colleges should lead in this advance. We have a content, a philosophy of education, a stress upon values, and the atmosphere in which many teachers must be educated. In meeting its basic educational obligations, the church-related college also has an uninhibited opportunity to stress the ethical, a commanding concern for the total personality of the student, and a body of knowledge comparable to the best.

We need to reappraise our opportunity to educate teachers, without sacrificing one whit all the other correlated and coordinated objectives that give our colleges presence and prestige. It can be done. Meeting the minimum requirements for certification should be enough. We believe in the *what* of teaching, and only incidentally in the *how*. One who senses a mission in teaching will develop the art. And the more dedicated teachers we put into the classrooms, the more good students they will influence to attend our church-related colleges.

We can not escape if we would. The church-related colleges must educate teachers—educate more teachers than ever before. This does not mean turning our colleges into 'teacher factories.' It means giving adequate content and intent to those who sit in our classes that with a minimum of professional emphasis they may become, will become, teachers who *must* teach. Then they will revel in the privilege of sharing the life concepts they have gained from consecrated teachers—teachers consecrated to teaching *material* and teaching it as well as the best, but also consecrated to teaching *life*—happily, purposefully and completely dedicated to a spiritual interpretation of all knowledge for all people.

Considerable discussion ensued after Doctor Green's thoughtful address. Among the discussants was Mr. William K. Selden, Executive Secretary of the National Commission on Accrediting. Mr. Selden and others discussed the issues arising between the National Commission on Accrediting, in which most of the church-related colleges hold membership, and the National Council for Accreditation of Teacher Education. Mr. Selden and others pointed out that a structural change in NCATE would be necessary before it could become the national agency for teacher education accreditation. Most participants in the dis-

cussion agreed on the necessity for some compromise on this issue.

Dr. Theodore Distler, Executive Director of the Association of American Colleges, then reported on "Higher Education in the National Scene." Doctor Distler expressed his pleasure at being present at the Conference of Church-Related Colleges in the South. He made some interesting comments about the rapidly changing society in which we live and reminded us that those of us in higher education must be willing to seek constantly new methods and techniques in education. He said that we must not be "standpat" but must continue to retain the best of the past while seeking these new techniques.

Doctor Distler further pointed out that liberal education has always been functional. He commented on the diversification of our institutions of higher education and reminded the audience that perhaps we should witness the rise of a number of junior colleges and vocational schools to aid in taking care of the expected deluge of students. Doctor Distler pointed out that men are not equal in ability and different types of schools are needed for different students.

Other topics discussed by Doctor Distler were the spiritual, social and intellectual values of liberal education as well as the specific problems of communities in which different colleges exist. He stated that the percentage of college students in privately endowed colleges as compared with the national total was decreasing gradually and that we had to decide how far we were content to see this decrease go. He also reminded his listeners that state schools play a significant role in our society and that we should never cast aspersions on them.

A lengthy discussion took place after Doctor Distler's remarks and from the comments of the audience, it was apparent that most present were in agreement with him. Doctor Distler then briefly discussed the College Housing Loan Program. It was pointed out that a large number of institutions had borrowed funds under the program of the Federal Housing and Home Finance Agency and that interest rates under this program were low. A brief discussion was held concerning the advisability of charging dues for membership in the Conference of Church-Related Colleges in the South for the coming year.

General agreement was reached however that, since the Conference still had a healthy balance in its treasury, dues should be suspended for another year.

The Nominating Committee reported the following officers as having been nominated for 1956: President, Francis Pendleton Gaines, Jr., President, Wofford College; Vice President, James W. Laurie, President, Trinity University, and Secretary-Treasurer, Sister Mary Edmund, Executive Vice President, Barry College. After election of the officers by acclamation, the conference adjourned.

AMONG THE COLLEGES

ALBION COLLEGE dedicated residence and dining hall additions valued at \$1,300,000 to the women's campus during the first week of September. The Board of Trustees of the College has voted to proceed with the construction of a new Chapel which will cost \$1,000,000. A religious education building will be erected by the local Church in conjunction with the Chapel at a cost of \$500,000.

BALDWIN-WALLACE COLLEGE has begun construction of a new \$700,000 women's dormitory which will house 180 women. The Board of Trustees of the College has also authorized the construction of the first section of the Ritter Library which will cost \$850,000.

BATES COLLEGE is constructing at a cost of approximately \$525,000 a new dormitory for women which will be available for use in September 1957.

BOWDOIN COLLEGE has announced the establishment of a Faculty Development Fund with a gift of approximately \$150,000 from Charles A. Cary, retired vice president of E. I. du Pont de Nemours and Company. Income from the Fund will be used in maintaining the calibre of the faculty.

CATHOLIC UNIVERSITY has announced expansion plans which include enlargement of the John K. Mullen Memorial Library and a new physics building at a cost of \$1,600,000.

HANOVER COLLEGE has announced that the final phase of its ten-year building program began this spring with the construction of a \$275,000 women's physical education building and a \$125,000 men's residence hall. Recently completed were a small memorial chapel seating 100, a bookstore and three fraternity houses. Over \$3,800,000 has been spent since 1946 for seven major academic buildings and seven residence halls.

HASTINGS COLLEGE dedicated on 23 September the Fuhr Hall of Fine Arts, erected at a cost of \$350,000. A new science hall, constructed at a cost of \$325,000, will be dedicated on 28 October.

MICHIGAN STATE UNIVERSITY is the recipient of a gift of \$1,500,000 from the Kresge Foundation of Detroit for the construction of the Kresge Art Center. The building will incorporate galleries, studios and offices for the art department as well as classrooms.

MOUNT HOLYOKE COLLEGE has announced that \$1,549,000 in gifts and bequests were received during a twelve-month period ending 30 June 1956.

OCCIDENTAL COLLEGE reports that gifts totaling \$679,000 were received by the College for the year 1955-56, exclusive of receipts from the Ford Foundation Endowment and Accomplishment Grants. A total of \$5,058,000 in gifts has been received by the College since 1 July 1946 when Dr. Arthur G. Coons assumed the presidency.

PARK COLLEGE has begun construction of a new \$325,000 dormitory for women which is expected to be ready for occupancy by the second semester of the 1956-57 school year. The dormitory will be named in honor of the late Dr. Frederick W. Hawley, third president of the college.

SAINT LOUIS UNIVERSITY, which has been microfilming the manuscript collection of the Vatican Library in Rome, has received permission to copy its rare printed editions. Copies will be made available at cost to other libraries throughout the United States. The project is being sponsored by the Knights of Columbus.

SIMPSON COLLEGE has received a grant of \$100,000 from the Kresge Foundation, Detroit, Michigan, contingent upon the raising of \$100,000 on the part of the College by 1 June 1957, to establish the George Washington Carver Chair of Science. Dedication of the \$350,000 Carver Science Hall, named in honor of George Washington Carver who studied at Simpson College during the early 1890's, takes place on 6 October. The major share of funds for the building was contributed by the Gardner Cowles Foundation. The College has also received a grant of \$4,000 from the Board of Education of the Methodist Church for an expanding faculty study of its Vital Center academic program.

THIEL COLLEGE is conducting as part of its ten-year development program a 90th Anniversary Development Campaign aimed at raising within a period of three years \$750,000, of which \$600,000 is to be subscribed by the Pittsburgh Synod of the United Lutheran Church. A total of \$700,000 has already been contributed, including a gift of \$20,000 from the United States Steel Foundation.

TRINITY COLLEGE (Connecticut) has received from the Hartford Foundation for Public Giving a grant of \$50,000 which will be used to remodel the Williams Memorial Hall, formerly occupied by the College library.

UNIVERSITY OF DETROIT has received the deed to the former Menorah Chapel, whose worth is estimated at \$250,000, from industrialist Elmer J. Smith. The building will be used as an educational radio and TV center. A \$1,750,000 liberal arts building and a \$500,000 biology research building are also being planned.

WELLESLEY COLLEGE held ceremonies on 3 May at which the cornerstone of an \$1,500,000 addition to the College library was laid. A gift and pledge of \$500,000 for the addition was made by David M. Mahood of New York and his sister, Mrs. Helen M. Petit. At commencement exercises on 4 June, gifts and bequests totaling \$2,919,400 were announced.

WESLEYAN COLLEGE has completed construction of the new Porter Family Memorial Fine Arts Building, built at a cost of \$750,000. The structure includes a 1,129-seat air-conditioned auditorium, music studios, two art galleries and reception hall.

YESHIVA UNIVERSITY is constructing a new \$1,500,000 dormitory which is expected to be ready for occupancy in January 1957.

NEW COLLEGE PRESIDENTS

Baker University, Baldwin, Kansas. W. J. Scarborough.
Caldwell College, Caldwell, New Jersey. Sister M. Marguerite.
Clafin University, Orangeburg, South Carolina. H. V. Manning.
Converse College, Spartanburg, South Carolina. Oliver C. Carmichael, Jr.
Emory and Henry College, Emory, Virginia. Earl G. Hunt, Jr.
Franklin and Marshall College, Lancaster, Pennsylvania. Frederick de Wolfe Bolman, Jr.
Gettysburg College, Gettysburg, Pennsylvania. Willard S. Paul.
Hobart and William Smith Colleges, Geneva, New York. Louis M. Hirshson.
Johns Hopkins University, Baltimore, Maryland. Milton S. Eisenhower.
Marymount College, Tarrytown, New York. Mother M. du Sacré Coeur.
Maryville College, St. Louis, Missouri. Mother Marie Louise Martinez.
McNeese State College, Lake Charles, Louisiana. W. N. Cusic.
Morningside College, Sioux City, Iowa. J. Richard Palmer.
Oglethorpe University, Oglethorpe University, Georgia. Don R. Wilson.
Ohio State University, Columbus, Ohio. Novice G. Fawcett.
Pacific Union College, Anguin, California. R. W. Fowler.
Pennsylvania State University, University Park, Pennsylvania. Eric A. Walker.
Reed College, Portland, Oregon. Richard H. Sullivan.
St. Anselm's College, Manchester, New Hampshire. Gerald F. McCarthy.
St. Joseph's College for Women, Brooklyn, New York. Sister M. Vincent Therese Tuchy.
St. Martin's College, Olympia, Washington. Damian Glenn.
St. Mary's College, Winona, Minnesota. Brother I. Basil.
Southern Missionary College, Collegedale, Tennessee. T. W. Walters.
University of Kentucky, Lexington, Kentucky. Frank G. Dickey.
Westmar College, Le Mars, Iowa. Harry H. Kalas.
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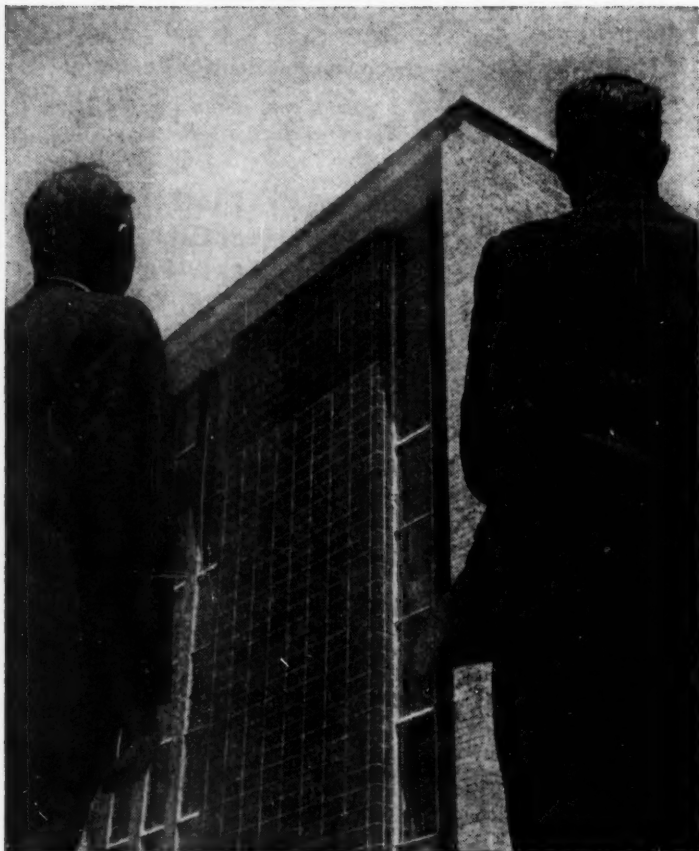
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